Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

THE ORTHODOX OBSERVER

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999 South 15th East
Salt Lake 5, Utah.

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We do not change the boundaries marked out by our fathers: we keep the traditions we have received.

We beseech, therefore, the people of God, the faithful flock, to hold fast to the ecclesiastical traditions. The gradual taking away of what has been handed down to us would be undermining the foundation stones, and would in no short time overthrow the whole structure.

St. John Damascene on Holy Images (translated by Mary H. Allies, pp. 54 and 71. London, 1898. — "The Byzantine Empire," by Norman H. Baynes, page 75.

ΠΡΟΝΟΙΑ ΤΗΣ ΕΛΛΗΝΙΚΗΣ ΑΡΧΙΕΠΙΣΚΟΠΗΣ ΑΜΕΡΙΚΗΣ

ΕΤΟΣ ΚΓ'. ΙΑΝΟΥΑΡΙΟΣ—JANUARY, 1957 ΑΡΙΘΜΟΣ 442

ΕΠΙΣΤΟΛΑΙ ΠΡΟΣ ΤΟΝ "ΟΡΘΟΔΟΞΟΝ ΠΑΡΑΤΗΡΗΤΗΝ"

'Ο «Παρατηρητὴς» φιλοξενεῖ εἰς τὴν στήλην αὐτὴν τὰς γνώμας καὶ ἀπόψεις τῶν ἀναγνωστῶν του ἐπὶ τῆς δημοσιευομένης ὕλης ἢ ἐπὶ τῶν προβλημάτων, τὰ ὁποῖα πρέπει νὰ τύχουν τῆς προσοχῆς του. 'Η δημιουργικὴ κριτικὴ εἶναι ἰδιαιτέρως ἐπιθυμητὴ καὶ εἴμεθα βέβαιοι ὅτι θὰ βοηθήσῃ τὸ Περιοδικὸν νὰ ἀποβῇ τὸ καλύτερον μέσον ἐπικοινωνίας τῆς 'Ιερᾶς 'Αρχιεπισκοπῆς μετὰ τοῦ ἀνὰ τὴν μεγάλην ταύτην χώραν 'Ορθοδόξου Πληρώματος.

. . . I have a copy of the July issue of the "Orthodox Observer" which I purchased at St. Sophia Cathedral in Los Angeles, and I have found it extremely interesting.

I am a member of the Greek Orthodox Church, having come to the mother of Christian Churches through the study of Early Christianity. Therefore, I greatly prize my membership and I have far reaching plans for the continued study of the history of our Church and of the Greek language.

VERNA H. HAMILTON
Los Angeles, Calif.

■

. . . Permit me to offer one suggestion with regard to subscriptions. I am certain there are many people who do not know about your wonderful magazine. Therefore, I think it would be in good taste to send out every month a few copies to people so that they could see what you are offering.

Gus TIRELLIS
Pittsburgh, Pa.

• *Many thanks for your suggestion. We are always willing to send out sample copies at no cost to those persons whose name and address have been submitted to our office. Our readers are requested to make use of this policy at large.*—EDITOR

■

. . . I would like to tell you how much I look forward in receiving the "Orthodox Observer." I am Greek, born in America of Greek parents. I had only two years of Greek schooling, two hours a day three times a week, and I am very happy that I can read Greek but not as fluently as English. . . . I enjoyed a question and answer period in the "Observer." . . . Keep up this worthy magazine because we need it, especially for our younger children who are now becoming young men and women. Send letters to the Churches and have it stressed by our priests that every Greek home must have a subscription to the "Orthodox Observer."

DORA PAPPAS
Chicago, Ill.

Some of the ways in which the achievements of Greek people influenced later times are:

1. Greek philosophers were the earliest to try to inquire "why" things happened as they did, instead of merely accepting them. They were among the earliest also to emphasize the duty of the individual to make the most of himself instead of being just one of a great mass of people.
2. Greeks experimented with many kinds of governments. Democracy, as the Athenians practised it when at their best, set the example for a better way of government in later times.
3. Greek art and architecture have served as models for later artists and architects all through the centuries. Many a courthouse, public building, or mansion has been built on Greek lines.
4. In the field of literature Greeks accomplished much. Their poets and historians set patterns that were followed for many a century.
5. The best thinkers among the Greeks got a truer idea of the earth than any who had lived before them. In fields such as geometry and physics they laid the foundation for some modern sciences.

"Eastern Lands" by Ally and Bacon. Pp. 85, 86

OBSERVER

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EDITOR:
EMM. HATZIEMMANUEL

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† ΑΘΗΝΑΓΟΡΑΣ

ΕΛΕΩ, ΘΕΟΥ ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ ΝΕΑΣ ΡΩΜΗΣ ΚΑΙ ΟΙΚΟΥΜΕΝΙΚΟΣ ΠΑΤΡΙΑΡΧΗΣ

Παντὶ τῷ Ἱερῷ Κλήρῳ καὶ τῷ προσφιλεῖ πληρώματι τῆς Ἐκκλησίας χάριν καὶ εἰρήνην παρὰ τοῦ ἐν Βηθλεὲμ τεχθέντος Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Χαρμόσυνος, τέκνα ἡμῶν ἐν Κυρίῳ ἀγαπητὰ καὶ περιπόθητα, κατὰ τὴν ἁγίαν ταύτην νύκτα, καθ' ἣν ἑορτάζομεν τὴν ὑπερφυᾶ κατὰ σάρκα Γέννησιν τοῦ Σωτῆρος ἡμῶν, ἀκούεται ὑπὸ τοὺς θόλους τῶν ἱερῶν τοῦ χριστιανικοῦ κόσμου ναῶν ὁ οὐράνιος ἀγγελικὸς ὕμνος «Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία». (Λουκ. β΄ 14).

Ἐν μέσῳ τῆς ἀγωνιώδους ἀναμονῆς καὶ ἀμφιβολίας, ἥτις πιέζει τὰς καρδίας τῶν ἀνθρώπων, ἐν μέσῳ τῆς συνοχῆς καὶ ταλαιπωρίας καὶ δοκιμασίας, ἣν πανταχοῦ προκαλεῖ καὶ πάλν ἡ περὶ τῆς αὔριον ἀβεβαιότης καὶ ἡ στυγνότης τῶν καιρῶν, ὁ ἀπόγειος οὗτος ὕμνος ἀντηχεῖ ὡς ἀψευδὴς ὑπόμνησις τῆς θεϊκῆς ὑποσχέσεως τῆς ἀσφαλείας, τῆς βεβαιότητος, τῆς σωτηρίας, καὶ χαρμοσύνως, πρὸς τῇ μετὰ τοῦ Θεοῦ, διὰ τοῦ μεγάλου τῆς ἐνανθρωπήσεως μυστηρίου, ἐπιτευχθείσῃ εἰρήνῃ καὶ καταλλαγῇ τοῦ ἁμαρτήσαντος ἀνθρώπου, ἐξαγγέλλει καὶ τὴν ἐπὶ γῆς εἰρήνην, τὸ μέγα μήνυμα τῆς προσεγγίσεως καὶ συναδελφώσεως πρὸς ἀλλήλους τῶν ἀνθρώπων καὶ τῶν λαῶν, οὓς, ἀδελφοὺς καὶ τέκνα τοῦ αὐτοῦ Οὐρανίου Πατρός, τοσοῦτον ὀξέως, ὡς μὴ ὤφειλε, χωρίζουσιν αἱ ἐν τῷ κόσμῳ κρατοῦσαι ἰδεολογίαι καὶ ἀρχαὶ καὶ συνθῆκαι τῆς ζωῆς.

Ὑπὸ τὴν ἁρμονίαν τοίνυν τοῦ ἀγγελικοῦ τούτου καὶ τῶν ἄλλων ἐξόχων ὕμνων, δι' ὧν ἡ Μήτηρ Ἐκκλησία γεραίρει σήμερον τὸ γεγονὸς τῆς κοσμοσωτηρίου εἰς τὸν κόσμον ἐλεύσεως τοῦ Λυτρωτοῦ Θεοῦ, πορευθῶμεν καὶ ἡμεῖς νοερῶς μετὰ συμπάσης τῆς πιστευούσης ἀνθρωπότητος μέχρι τοῦ ἱεροῦ Σπηλαίου, ἵνα ἴδωμεν τὸν παραγενόμενον Θεὸν τελεσιουργοῦντα τὸ μέγα καὶ ἐξαίσιον τῆς σωτηρίας μυστήριον. Κλίνομεν εὐλαβῶς καὶ ἡμεῖς τὸ γόνυ ἐνώπιον τοῦ Θείου Βρέφους, ἀντὶ χρυσοῦ καὶ λιβάνου καὶ σμύρνης προσκομίζοντες Αὐτῷ τὸν αἶνον ἡμῶν καὶ τὴν θερμὴν εὐχαριστίαν, ἀνθ' ὧν πλουσίως ἐλεήθημεν, τὴν ἀνόθευτον ἡμῶν πίστιν, καὶ τὴν βεβαίαν ἅμα ὑπόσχεσιν, ὅτι μέλλομεν βιοῦν κατὰ τὰς θείας ἐντολὰς πάσας τὰς ἡμέρας τῆς ζωῆς ἡμῶν.

Εὐχόμεθα ἀπὸ μέσης καρδίας, ὅπως ἡ ἱερὰ πορεία καὶ τὸ εὐλαβὲς τοῦτο προσκύνημα παράσχῃ εἰς τὰς τεταραγμένας ψυχὰς τὴν ἠρεμίαν καὶ τὴν γαλήνην, εἰς τοὺς ἀποτεθαρρημένους τῆς ζωῆς τὴν παραμυθίαν καὶ τὴν στήριξιν, εἰς τοὺς μετ' ἀνησυχίας περὶ τοῦ μέλλοντος διαπορουμένους τὸ αἴσθημα τῆς ἀσφαλείας καὶ τῆς βεβαιότητος. Διὰ τὴν χριστιανικὴν δὲ ἀνθρωπότητα καὶ τὸν κόσμον ἅπαντα ἀποβῇ τοῦτο ἀφετηρία νέας περιόδου ζωῆς, ζωῆς εἰρηνικῆς, ἀπολέμου καὶ γαληνιαίας, ἑδραζομένης ἐπὶ τῶν ὑπὸ τοῦ Χριστιανισμοῦ ἐξευγενισθεισῶν καὶ ὁλοκληρωθεισῶν ἀρχῶν τῆς ἰσότητος, τῆς δικαιοσύνης καὶ τῆς ἐλευθερίας τῆς συνειδήσεως, ἧς τὸ ἰδεῶδες πρότυπον, ὑπὸ τοῦ προφητικοῦ καταυγαζόμενος φωτός, ὡραματίσθη ποτὲ καὶ ἐξεικόνισεν ὁ ἐκ τῶν μεγάλων τῆς Παλαιᾶς Διαθήκης Προφητῶν Ἡσαΐας, λέγων: «... καὶ κόψουσι τὰς μαχαίρας αὐτῶν εἰς ἄροτρα καὶ τὰς ζιβύνας αὐτῶν εἰς δρέπανα, καὶ οὐ λήψεται ἔθνος ἐπ' ἔθνος μάχαιραν, καὶ οὐ μὴ μάθωσιν ἔτι πολεμεῖν. ... Καὶ δώσω τοὺς ἄρχοντάς σου ἐν εἰρήνῃ, καὶ τοὺς ἐπισκόπους σου ἐν δικαιοσύνῃ· καὶ οὐκ ἀκουσθήσεται ἔτι ἀδικία ἐν τῇ γῇ σου, οὐδὲ σύντριμμα, οὐδὲ ταλαιπωρία ἐν τοῖς ὁρίοις σου». (Ἡσ. β΄ 4, ξ΄ 17-18).

Προσαγορεύοντες πατρικῶς πάντας ὑμᾶς ἐπὶ ταῖς ἁγίαις καὶ μεγάλαις ταύταις ἑορταῖς τῆς εὐσεβείας ἡμῶν, καὶ εὐχαριστοῦντες ἀπὸ καρδίας ἀνθ' ὧν πράττετε ὑπὲρ τῆς Ἁγίας ἡμῶν Ὀρθοδόξου Ἐκκλησίας, εὐχόμεθα ὅπως διέλθητε ταύτας ἐν ὑγείᾳ καὶ πνευματικῇ χαρᾷ, μὴ ἐπιλανθανόμενοι ἰδιαιτέρως κατ' αὐτὰς τῶν βοηθείας καὶ συναντιλήψεως δεομένων ἀπόρων ἀδελφῶν, τὸν δὲ ἐπιτέλοντα νέον τῆς χρηστότητος ἐνιαυτὸν ὑμῖν καὶ τοῖς οἴκοις ὑμῶν αἴσιον καὶ μεστὸν οὐρανίων δωρημάτων.

Ἡ χάρις τοῦ κατὰ σάρκα Γεννηθέντος Κυρίου καὶ Λυτρωτοῦ ἡμῶν Ἰησοῦ Χριστοῦ σὺν τῇ παρ' ἡμῶν εὐλογίᾳ εἴη μετὰ πάντων ὑμῶν.

Χριστούγεννα τοῦ 1956

† Ὁ ΚΩΝΣΤΑΝΤΙΝΟΥΠΟΛΕΩΣ
διάπυρος πρὸς Θεὸν εὐχέτης πάντων ὑμῶν

ΠΡΟΓΡΑΜΜΑ ΕΟΡΤΑΣΜΟΥ ΕΒΔΟΜΑΔΟΣ ΕΛΛΗΝΙΚΩΝ ΓΡΑΜΜΑΤΩΝ ΚΑΙ ΤΥΠΟΥ

27 ΙΑΝΟΥΑΡΙΟΥ — 3 ΦΕΒΡΟΥΑΡΙΟΥ 1957

Α. ΕΝ ΝΕΑ ΥΟΡΚΗ:

ΚΥΡΙΑΚΗ, Ἰαν. 27.— Ἔναρξις. Ἐκκλησιασμός. Ὁμιλία τοῦ Ἱερέως. Ἀνακοινώσεις διὰ τοῦ Ἑλληνικοῦ Τύπου, τοῦ Ραδιοφώνου καὶ τῆς Τηλεοράσεως.

ΔΕΥΤΕΡΑ, Ἰαν. 28.— Συγκέντρωσις Νεολαίας Νέας Ὑόρκης εἰς τὸν Καθεδρικὸν Ναόν. Ὁμιλητὴς ὁ κ. Ἀνδρέας Μιχαλόπουλος. Συμμετοχὴ Ἀμερικανῶν Καθηγητῶν καὶ λοιπῶν διανοουμένων. Συμμετοχὴ τῶν Ἑλλήνων Φοιτητῶν καὶ Ἐπιστημόνων.

ΤΡΙΤΗ, Ἰαν. 29.— Ἀρχιερατικὸς Ἑσπερινὸς Τριῶν Ἱεραρχῶν εἰς τὸν ὁμώνυμον Ἱερὸν Ναὸν εἰς Brooklyn. Συμμετοχὴ τοῦ Κλήρου καὶ τῶν Ἐκπαιδευτικῶν.

ΤΕΤΑΡΤΗ, Ἰαν. 30.— Ἑορτὴ Τριῶν Ἱεραρχῶν. Θεία Λειτουργία εἰς ὅλους τοὺς Ναοὺς τῆς πόλεως. Ὁμιλίαι σχετικαὶ μὲ τὸ ἔργον τῶν μεγάλων Πατέρων τῆς Ἐκκλησίας.

ΠΕΜΠΤΗ, Ἰαν. 31.— Δεξίωσις εἰς τὴν Ἱερὰν Ἀρχιεπισκοπὴν πρὸς τιμὴν τοῦ Ἑλληνικοῦ Τύπου. Ὥρα 8 μ. μ. Ὁμιλητὴς ὁ κ. Κ. Χατζηπατέρας μὲ θέμα: «Συμβολὴ τοῦ Ἑλληνικοῦ Τύπου εἰς τὴν ἐξέλιξιν τοῦ Ἑλληνισμοῦ τῆς Ἀμερικῆς». Τὸν ὁμιλητὴν θὰ παρουσιάσῃ ὁ παλαίμαχος δημοσιογράφος καὶ συγγραφεὺς Αἰδ. Δρ. Δ. Καλλίμαχος.

ΠΑΡΑΣΚΕΥΗ, Φεβρ. 1.— Προσφορὰ δώρου χιλίων δολλαρίων ἐκ τοῦ Ἐκπαιδευτικοῦ Ταμείου τῆς Ἀρχιεπισκοπῆς εἰς τὸ Ἡμερήσιον Σχολεῖον τοῦ Καθεδρικοῦ Ναοῦ ὑπὸ τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου, ὥρα 12 μεσημβρινή.

Προσφορὰ δώρου χιλίων δολλαρίων ἐκ τοῦ Ἐκπαιδευτικοῦ Ταμείου τῆς Ἱερᾶς Ἀρχιεπισκοπῆς εἰς τὸ Ἑλληνοαμερικανικὸν Ἐκπαιδευτήριον τοῦ Bronx ὑπὸ τῆς Α. Σ. τοῦ Ἀρχιεπισκόπου, ὥρα 2 μ. μ.

ΣΑΒΒΑΤΟΝ, Φεβρ. 2.— Ἑσπερινὸς εἰς τὸν Ἱερὸν Ναὸν τοῦ «Ἁγίου Σπυρίδωνος». Εἰδικὸν πρόγραμμα ὑπὸ τῆς Ἀκαδημίας Ἁγίου Βασιλείου — ὥρα 8 μ. μ.

ΚΥΡΙΑΚΗ, Φεβρ. 3.— Ἡμέρα λήξεως τοῦ ἑορτασμοῦ. Ὁμιλίαι τῶν ἱερέων καὶ ἐκπαιδευτικῶν. Λῆψις πρακτικῶν μέτρων διὰ τὴν προαγωγὴν τῆς Ἑλληνικῆς Παιδείας καὶ διὰ τὴν ἐγγραφὴν συνδρομητῶν εἰς τὸν Ἑλληνικὸν Τύπον.

Β. ΛΟΙΠΑΙ ΚΟΙΝΟΤΗΤΕΣ:

ΚΥΡΙΑΚΗ, Ἰαν. 27.— Ἔναρξις. Ὁμιλίαι εἰς τὴν Ἐκκλησίαν καὶ ἀνακοινώσεις διὰ τοῦ Τύπου.

ΤΕΤΑΡΤΗ, Ἰαν. 30.— Ἑορτὴ Τριῶν Ἱεραρχῶν. Θεία Λειτουργία. Ὀργάνωσις Σχολικῆς ἑορτῆς.

ΣΑΒΒΑΤΟΝ, Φεβρ. 2.— Ἑορτὴ τῆς Νεολαίας μὲ τὴν πρωτοβουλίαν τῆς G.O.Y.A.

ΚΥΡΙΑΚΗ, Φεβρ. 3.— Θεία Λειτουργία. Γενικὴ συγκέντρωσις ὅλων τῶν ὁμογενῶν τῆς Κοινότητος.

Σημείωσις: Ἡ Διεύθυνσις Παιδείας καὶ Ἑλληνικῶν Γραμμάτων ἀπέστειλε εἰς τοὺς ἐνδιαφερομένους λεπτομερὲς πρόγραμμα καὶ ὁδηγίας διὰ τὸν ἑορτασμὸν τῆς ὡς ἄνω Ἑβδομάδος. Σύμφωνα μὲ τὸ πρόγραμμα αὐτό, ὁ ἑορτασμὸς διαρκεῖ ἐπὶ μίαν ἑβδομάδα, αἱ μεγαλύτεραι ὅμως ἑορταστικαὶ ἐκδηλώσεις εἶναι αἱ ἀνωτέρω. Ὁδηγίαι δημοσιεύονται ἐπίσης εἰς τὴν εἰδικὴν σελίδα τῆς Διευθύνσεως Παιδείας καὶ Ἑλληνικῶν Γραμμάτων.

Ἡ Α. Σ. ὁ Ἀρχιεπίσκοπος συνιστᾷ πατρικῶς εἰς τοὺς εὐλαβεστάτους ἱερεῖς, τοὺς ἐκπαιδευτικούς, τοὺς Κοινοτικοὺς παράγοντας καὶ γενικῶς εἰς ὅλους τοὺς ὁμογενεῖς, ὅπως καταβάλουν κάθε δυνατὴν προσπάθειαν διὰ τὴν ἐπιτυχίαν τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμμάτων καὶ τοῦ Ἑλληνικοῦ Τύπου.

Η ΕΛΛΗΝΙΚΗ ΓΛΩΣΣΑ ΚΑΙ ΤΟ ΕΥΑΓΓΕΛΙΟΝ

Ὑπὸ Σεβασμ. Ἀρχιεπισκόπου κ. ΜΙΧΑΗΛ

Ο ΑΓΓΛΟΣ J. Paterson Smyth εἰς τὸ γνωστόν του ἔργον «Ἡ ωὴ τοῦ Χριστοῦ» καὶ τὸ δεύτερον εφάλαιον, λέγει τὰ ἀκόλουθα περὶ οῦ προσώπου, ποὺ διεδραμάτισεν ἡ Ἑλληνικὴ γλῶσσα εἰς τὴν διάδοσιν οῦ Εὐαγγελίου τοῦ Σωτῆρος ἡμῶν ησοῦ Χριστοῦ:

«Τί προσέφερον οἱ Ἕλληνες — ὅ-αν προητοιμάζετο ἡ ἀνθρωπότης νὰ εχθῇ τὸν Σωτῆρα της; Δρόμοι ἐλεύ-ερoι, τοὺς ὁποίους κατεσκεύασαν αθ' ὅλην τὴν αὐτοκρατορίαν οἱ Ρω-αῖοι, ὀλίγον θὰ ὠφέλουν χωρὶς γλῶσ-αν κοινήν, ποὺ θὰ ἔφερε τὸ Εὐαγγέ-ιον εἰς ὁλόκληρον τὸν τότε κόσμον. Ο Ἰουδαῖος ὡμίλει Ἀραμαϊκά, ὁ Ρω-αῖος ἐγνώριζε τὴν Λατινικήν, οἱ ολλοὶ ἄνθρωποι ὡμίλουν γλώσσας τό-σον διαφόρους καὶ συγκεχυμένας ὅσον αὶ ἡ Βαβέλ. Ἐφόσον, ὅμως, ἐπλη-σίαζεν ἡ ἡμέρα τῆς ἐλεύσεως τοῦ Μεσσίου, ὁ Ἕλλην, χωρὶς νὰ τὸ γνω-ρίζῃ, ἔκαμνε τὸ μέρος του διὰ νὰ τοιμάσῃ τὸν δρόμον τοῦ Κυρίου. Ἡ ὡραία του εὐλύγιστος γλῶσσα ἐγίνετο ἡ ἐπίσημος γλῶσσα τῆς αὐτοκρατο-ρίας. Οἱ πέριξ τῆς Μεσογείου ἄν-θρωποι, ἐνῷ ὡμίλουν ἕκαστος τὴν γλῶσσαν του, ἐμάνθανον νὰ χρησιμο-ποιοῦν καὶ τὴν Ἑλληνικήν. Κατέστη ἡ Ἑλληνική, ἡ γλῶσσα ὁλοκλήρου τοῦ τεπολιτισμένου κόσμου. Τοιουτοτρό-πως εἶχεν ἑτοιμασθῇ τὸ μέσον, διὰ τοῦ ὁποίου θὰ μετεφέρετο ἡ νέα διδασκα-λία».

Αὐτὰ ἀναφέρει εἰς τὸ ὡς ἄνω ἔργον του ὁ Ἄγγλος συγγραφεύς. Πρέπει νὰ τὰ προσέξωμεν ὅλως ἰδιαιτέρως τώρα, ποὺ ἑορτάζομεν καὶ πάλιν τὴν Ἑβδομάδα τῶν Ἑλληνικῶν Γραμμά-των. Βεβαίως ὁ περὶ οὗ πρόκειται συγγραφεὺς δὲν κάμνει τίποτε ἄλλο παρὰ ἐπαναλαμβάνει γεγονὸς καὶ ἀ-λήθειαν γνωστὰ τουλάχιστον εἰς τὸν κόσμον τῶν διανοουμένων. Καὶ συνε-χίζει ὁ J. Paterson Smyth: «Αἱ πε-ριοδεῖαι τοῦ Ἀποστόλου Παύλου μᾶς προσφέρουν ἀπόδειξιν τρανὴν τῆς θέ-σεώς μας. Τόσον μεταξὺ τῶν Ρω-μαίων καὶ τῶν Κορινθίων καὶ τῶν ἐξ-ευγενισμένων Ἀθηναίων, ὅσον καὶ μεταξὺ τῶν ἀπολιτίστων εἰδωλολατρι-κῶν φυλῶν τῆς Γαλατίας, ἀκούομεν αὐτὸν εἰς γλῶσσαν καταληπτὴν ὑπὸ τοῦ λαοῦ νὰ διηγῆται τὰ μεγαλεῖα τοῦ Θεοῦ».

Εἰργάζετο ἀναμφιβόλως ἡ Θεία Πρόνοια διὰ τὴν προπαρασκευὴν τοῦ ἐδάφους τῆς διαδόσεως τοῦ εὐαγγε-λικοῦ κηρύγματος. Καὶ διὰ τοῦτο τε-τρακόσια περίπου ἔτη π. Χ. εἶχεν ἐ-γείρῃ ἄνδρα μέγα διὰ νὰ γίνῃ οὗτος τὸ ὄργανον τῆς ἐξαπλώσεως εἰς ὁλό-κληρον τὸν τότε γνωστὸν κόσμον τῆς Ἑλληνικῆς γλώσσης. Ἦτο δὲ οὗτος ὁ Ἕλλην καὶ πρόδρομος τοῦ Χριστια-νισμοῦ Ἀλέξανδρος ὁ Μέγας.

Μέγιστος ἐκπολιτιστικὸς παράγων τοῦ κόσμου ὁλοκλήρου ὑπῆρξεν ὁ Μέ-γας Ἀλέξανδρος. Δὲν ὡμοίαζε τοὺς σημερινοὺς κατακτητὰς καὶ δορυκτή-τορας. Δὲν εἶχε τὰς χθαμαλὰς καὶ ὑλιστικὰς φιλοδοξίας τῶν διαφόρων ἐπιδρομέων, ποὺ παρουσιάσθησαν εἴ-τε πρὸ αὐτοῦ, εἴτε μετ' αὐτόν. Ὁ Μέγας Ἀλέξανδρος ἦτο ὁ φορεὺς τοῦ πραγματικοῦ πολιτισμοῦ, τοῦ Ἑλ-ληνικοῦ, ὅμοιος τοῦ ὁποίου δὲν ὑπῆρ-χε τότε οὐδαμοῦ. Ὁ δὲ τότε πολιτι-σμός, ποὺ τὸν ἀντεπροσώπευεν ὁ Ἀλέ-ξανδρος, εἶχεν ὡς κύριον γνώρισμά του τὴν ἑλληνογνωσίαν καὶ τὴν ἀν-θρωπιστικὴν τὰ μάλιστα κοσμοθεωρί-αν καὶ νοοτροπίαν, τὴν ὁποίαν ὁ μέ-γας στρατηλάτης εἶχε διδαχθῇ παρὰ τοῦ μεγάλου διδασκάλου του, τοῦ Ἀ-ριστοτέλους. Ὁ Μέγας Ἀλέξανδρος ἦτο ὁ ἀρχηγέτης τῆς διαδόσεως τῶν Ἑλληνικῶν γραμμάτων εἰς τὰς ὑπ' αὐτοῦ κατακτωμένας χώρας. Οἱ δὲ διάδοχοι καὶ ἐπίγονοί του ἐκαλλιέργη-σαν ἀκόμη περισσότερον τὰ στοιχεῖα τοῦ Ἑλληνικοῦ πολιτισμοῦ, ποὺ εἰσή-γαγεν ὁ Μέγας Ἀλέξανδρος εἰς χώ-ρας βεβυθισμένας, μέχρι τῆς ἐποχῆς ἐκείνης, εἰς τὸ σκότος τῆς ἀγνωσίας καὶ τῆς βαρβαρότητος. Αἱ περγαμη-ναὶ καὶ οἱ πάπυροι, ποὺ ὑπῆρξαν ὁ πρῶτος χάρτης ἐπὶ τοῦ ὁποίου ἤρχι-σαν οἱ ἄνθρωποι νὰ χαράσσουν τὰς σκέψεις των, ἐπὶ τῶν διαδόχων τοῦ Μεγάλου Ἀλεξάνδρου ἐφευρέθησαν. Αἱ πρῶται εἰς τὸ Βασίλειον τῆς Περ-γάμου. Οἱ δεύτεροι εἰς τὸ Βασίλειον τῶν Πτολεμαίων τῆς Αἰγύπτου. Ἀ-κόμη δὲ καὶ αὐταὶ αἱ ἐφευρέσεις τῶν περγαμηνῶν καὶ τῶν παπύρων, ποὺ ἐπραγματοποιήθησαν καὶ πάλιν παρ' Ἑλλήνων, ἔχουν τεραστίαν σημασίαν διὰ τὴν διάδοσιν τοῦ Εὐαγγελίου, ἥ-τις, τοιουτοτρόπως, ἐγένετο καὶ διὰ τῆς Ἑλληνικῆς γλώσσης καὶ διὰ τῶν ὑπὸ Ἑλλήνων ἐφευρεθέντων μέσων, ἐπὶ τῶν ὁποίων κατεγράφοντο αἱ σκέ-ψεις τῶν πρώτων κηρύκων τοῦ Εὐαγ-γελίου.

Δὲν εἶναι αὐτὰ πράγματα μικρὰ καὶ προσοχῆς ἀνάξια. Εἶναι γεγονότα ἱ-στορικά, αὐτὸ τοῦτο βασικὰ καὶ θεμε-λιώδη διὰ τὸν ἀληθινὸν πολιτισμὸν — τὴν ἐξημέρωσιν καὶ καλλιέργειαν τῆς ἀνθρωπίνης καρδίας καὶ ψυχῆς — τοῦ κόσμου ὁλοκλήρου. Ἀφαιρέσατε τὸν Ἑλληνοχριστιανικὸν πολιτισμὸν ἀπὸ τὴν ἀνθρωπότητα καὶ δὲν θὰ μείνῃ τίποτε τὸ ἀξιόλογον καὶ τὸ ἄξι-ον ἐπιβιώσεως. Εἰς δὲ τὸν Ἑλληνο-χριστιανικὸν πολιτισμὸν συνέβαλε τὰ μέγιστα ἡ Ἑλληνικὴ διανόησις, τὰ Ἑλληνικὰ γράμματα. Εἷς ἐκ τῶν με-γαλειτέρων πατέρων καὶ διδασκάλων τῆς Ἐκκλησίας, Βασίλειος ὁ Μέγας, διακηρύττει τὴν ἀλήθειαν αὐτὴν καὶ μὲ τὴν μόρφωσιν, ποὺ ἀνεζήτησεν εἰς τὰς κλεινὰς Ἀθήνας μαζὺ μὲ τὸν σύμ-ψυχόν του φίλον Γρηγόριον τὸν Θεο-λόγον, καὶ ὅλως ἰδιαιτέρως εἰς τὸ πε-ρίφημον σύγγραμμά του πρὸς τοὺς νέους «Πῶς ἂν ἐξ Ἑλληνικῶν ὠφε-λοῖντο λόγων».

ΔΙΕΥΘΥΝΣΙΣ ΠΑΙΔΕΙΑΣ ΚΑΙ ΕΛΛΗΝΙΚΩΝ ΓΡΑΜΜΑΤΩΝ

ΦΙΛΙΠΠΟΣ Δ. ΕΜΜΑΝΟΥΗΛ, Διευθυντὴς

Η ΕΒΔΟΜΑΣ ΤΩΝ ΕΛΛΗΝΙΚΩΝ ΓΡΑΜΜΑΤΩΝ ΚΑΙ ΤΥΠΟΥ

Η ΕΝΝΟΙΑ — ΤΟ ΠΡΟΓΡΑΜΜΑ

Η ΕΒΔΟΜΑΣ τῶν Ἑλληνικῶν Γραμμάτων καὶ τοῦ Τύπου εἶναι πιὰ ἕνας σημαντικὸς θεσμὸς δίπλα στοὺς ἄλλους θεσμούς μας, ποὺ ἐκφράζουν καὶ ποὺ ὑπηρετοῦν συγχρόνως τὶς ἀνάγκες, τὶς ὑποχρεώσεις, τὶς τάσεις καὶ τὰ ἰδανικὰ τῶν Ἀμερικανῶν Ἑλληνικῆς καταγωγῆς.

Τὸ Κεντρικὸ Ἐκπαιδευτικὸ Συμβούλιο τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς, ἐπιθυμῶντας νὰ προσδώσῃ ἐφέτος στὸ θεσμὸ αὐτὸ μεγαλύτερη ἔκτασι, συνῆλθε σὲ ἀρκετὲς συνεδριάσεις, ἐμελέτησε μὲ προσοχὴ τὸ ὅλο θέμα καὶ κατήρτισε τὸ σχετικὸ πρόγραμμα τοῦ ἑορτασμοῦ.

Κατὰ τὴν διάρκεια τῶν συζητήσεων γύρω ἀπὸ τὴν ἔννοια τῆς Ἑβδομάδος, τὴν ἀποστολή της καὶ τὸ πρόγραμμά της, διετυπώθησαν θετικώτατες παρατηρήσεις, ἀπόψεις καὶ σκέψεις, τὶς ὁποῖες παραθέτω ἐν συντομίᾳ ἐδῶ μὲ τὴν σκέψιν, ὅτι οἱ ἀμέσως ἐνδιαφερόμενοι κοινοτικοὶ παράγοντες θὰ ἔχουν μπροστά των περισσότερα στοιχεῖα γιὰ τὸν καταρτισμὸ τοῦ κοινοτικοῦ προγράμματος.

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Ὅπως εἶναι γνωστό, μὲ τὴν Ἑβδομάδα τῶν Ἑλληνικῶν Γραμμάτων καὶ τοῦ Τύπου ἡ Ἑλληνικὴ Ἀρχιεπισκοπὴ ἐπιδιώκει πρωτίστως νὰ δώσῃ τὴν εὐκαιρία στοὺς ὁμογενεῖς — καὶ κυρίως στοὺς νέους μας — νὰ γνωρίσουν βαθύτερα τὶς Ἑλληνοχριστιανικὲς ἀξίες καὶ νὰ πάρουν ἔτσι πιὸ ἐνεργὸ μέρος στὴν προσπάθεια: α) Γιὰ τὴν ἐνίσχυσιν τῆς Ἑλληνοχριστιανικῆς μας παιδείας σὲ ὅλους τοὺς τύπους καὶ τὶς μορφές της. β) Γιὰ τὴν διατήρησιν τῆς Ἑλληνικῆς γλώσσης καὶ τὴν διάδοσίν της στὰ Ἀμερικανόπουλα Ἑλληνικῆς καταγωγῆς. γ) Γιὰ τὴν ἠθικὴ καὶ ὑλικὴ ἐνίσχυσι τοῦ Τύπου, ποὺ διεδραμάτισε καὶ διαδραματίζει ἀποφασιστικὸ ρόλο στὴν διαμόρφωσι τῆς ζωῆς τῆς ὁμογενείας, καὶ δ) Γιὰ τὴν εὕρυνσι καὶ βελτίωσι τῆς πολιτιστικῆς μας προσφορᾶς στὴν Ἀμερικανικὴ πνευματικὴ ζωή.

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Γιὰ νὰ ἱκανοποιηθοῦν ὅμως οἱ σκοποὶ αὐτοί, εἶναι ἀνάγκη νὰ γίνῃ συστηματικὴ ἐργασία σὲ κάθε κοινότητα. Εἶναι προφανές, ὅτι ἡ πρωτοβουλία ἀνήκει στὸν ἱερατικὸ προϊστάμενο, στοὺς ἐκπαιδευτικούς, στὸ προεδρεῖο καὶ γενικὰ σὲ ὅλους ἐκείνους, ποὺ θέλουν νὰ ἰδοῦν τὴν κοινότητά των ἕνα προοδευτικὸ Ἑλληνοχριστιανικὸ κέντρο.

Τὸ πρῶτο πρᾶγμα, ποὺ πρέπει ἴσως νὰ γίνῃ, εἶναι ὁ καταρτισμὸς σὲ κάθε κοινότητα εἰδικῆς Ἐπιτροπῆς Ἑορτασμοῦ τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμμάτων καὶ τοῦ Τύπου. Στὴν Ἐπιτροπὴ μετέχουν οἱ ὡς ἄνω παράγοντες, τὰ συμβούλια τῶν ὀργανώσεων καὶ οἱ νέοι ἐκπαιδευτικοὶ καὶ ἐπιστήμονες. Μόνον ἔτσι μπορεῖ νὰ προσδοθῇ πανομογενειακὸς χαρακτήρας στὸν ἑορτασμό. Ἡ Ἐπιτροπὴ αὐτὴ καταρτίζει μὲ προσοχὴ τὸ πρόγραμμα καὶ ἐν συνεχείᾳ προσπαθεῖ νὰ λάβῃ ἐγκαίρως ὅλα τὰ μέτρα γιὰ τὴν ἐπιτυχία του.

Σύμφωνα μὲ τὰς ἀπόψεις τοῦ Κεντρικοῦ Ἐκπαιδευτικοῦ Συμβουλίου, τὸ πρόγραμμα ἁπλώνεται σὲ ἑπτὰ ἡμέρες καὶ περιλαμβάνει καὶ καθορίζει τὶς ἐνέργειες καὶ ἐκδηλώσεις γιὰ κάθε μιὰ ἀπὸ τὶς ἡμέρες αὐτές. Παρὰ τοῦτο ὅμως, τρεῖς κυρίως εἶναι οἱ μεγαλύτερες καὶ οἱ περισσότερο προγραμματισμένες συγκεντρώσεις καὶ ἑορτές. Ἡ πρώτη εἶναι ἡ κοινοτικὴ συγκέντρωσις, ἡ δεύτερη εἶναι ἡ σχολικὴ ἑορτή, καὶ ἡ τρίτη εἶναι ἡ συγκέντρωσις τῆς νεολαίας. Φυσικά, οἱ ὁμογενεῖς μετέχουν καὶ στὶς τρεῖς συγκεντρώσεις, γιατὶ μόνον ἔτσι ἡ ὅλη κοινοτικὴ ζωὴ παρουσιάζει ἑνότητα καὶ συνέπεια.

Α. Ἡ Κοινοτικὴ Ἑορτή: Θὰ γίνῃ σὲ κάθε κοινότητα τὴν Κυριακή, στὶς 3 Φεβρουαρίου. Τὸ πρόγραμμα περιλαμβάνει κυρίως τὰ ἑξῆς:

1. Θεία Λειτουργία. Ὁμιλίες σύντομες στὴν ἐκκλησία καὶ στὴν ἑλληνικὴ καὶ ἀγγλικὴ γλῶσσα.

2. Συγκέντρωσις γενικὴ σὲ μιὰ μεγάλη αἴθουσα. Μετέχουν ὅλοι οἱ ὁμογενεῖς καὶ κυρίως οἱ νέοι. Τὰ σημεῖα ποὺ πρέπει νὰ τύχουν προσοχῆς καὶ οἱ σχετικὲς ἀποφάσεις ποὺ θὰ ληφθοῦν εἶναι περίπου τὰ ἑξῆς: α) Συμμετοχὴ στὴν συγκέντρωσι ὅλων τῶν παραγόντων. β) Ἔξαρσις ὑπὸ ἁρμοδίων ὁμιλητῶν τοῦ περιεχομένου τῆς Ἑβδομάδος καὶ μελέτη καὶ βαθυτέρα κατανόησις τοῦ ἐκπαιδευτικοῦ προγράμματος τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς, ὅπως τὸ πρόγραμμα τοῦτο κατηρτίσθη καὶ ἐνεκρίθη ὁμοφώνως ἀπὸ τὴν τελευταία Κληρικολαϊκὴ Συνέλευσιν. γ) Ἐπεξεργασία τοῦ κοινοτικοῦ ἐκπαιδευτικοῦ προγράμματος. δ) Ἐνίσχυσις τοῦ Κεντρικοῦ Ἐκπαιδευτικοῦ Ταμείου τῆς Ἑλληνικῆς Ἀρχιεπισκοπῆς καὶ τοῦ Κοινοτικοῦ Ἐκπαιδευτικοῦ Ταμείου. ε) Ἐπιτροπὴ ἐπισκέψεως στὶς ἀρχὲς τῆς πόλεως καὶ ἰδίως στὸ Δήμαρχο μὲ τὸν σκοπὸ νὰ ἀναγνωρισθῇ ἡ Ἑβδομάδα τῶν Ἑλληνικῶν Γραμμάτων ὡς θεσμὸς ἐπίσημος τῆς πόλεως. στ) Ἐπιτροπὴ ἐγγραφῆς τῶν ὁμογενῶν ὡς συνδρομητῶν στὶς Ἑλληνικὲς ἐφημερίδες. ζ) Ἐκδηλώσεις ἐκτιμήσεως πρὸς ὅλους ἐκείνους ποὺ βοηθοῦν τὴν Ἑλληνικὴ Παιδεία στὴν κοινότητα. η) Ὑποκίνησις τῶν τοπικῶν Ἀμερικανικῶν ἐφημερίδων νὰ ἐμφανίσουν καταλλήλως τὶς κυριώτερες ἐκδηλώ-

(Συνέχεια εἰς τὴν 8ην Σελίδα)

ΑΔΙΑΣΠΑΣΤΟΣ ΚΛΗΡΟΝΟΜΙΑ - Ι.

Ὑπὸ ΕΜΜΑΝΟΥΗΛ ΧΑΤΖΗΕΜΜΑΝΟΥΗΛ

Η ΣΧΕΣΙΣ τοῦ Χριστιανισμοῦ πρὸς τὸν σύγχρονο τοῦ Ἰησοῦ ουδαϊσμὸν καθωρίσθη ἀπὸ τὸν ἴδιον ὸν Κύριον. Ὁ Ἰησοῦς κατεδίκασε ὸν Φαρισαϊσμόν, διέστειλε τὰ ὑγιῆ τοιχεῖα τῆς προφητικῆς διδασκαλίας ι τῶν διδασκαλιῶν τῶν συγχρόνων ου Φαρισαίων καὶ λοιπῶν Ἰουδαίων ιδασκάλων καὶ συνεπλήρωσε τὸν Νόμον» καὶ τοὺς «Προφήτας» διὰ ῆς ἀληθοῦς πλέον διδασκαλίας. Ἂν αὶ Ἰουδαῖοι ἐσταύρωσαν τὸν Ἰησοῦν αὶ κατεδίωξαν τὸν Χριστιανισμὸν ὡς ντιιουδαϊκὴν θρησκείαν, οὐδεὶς ἀμισβητεῖ σήμερον, ὅτι ὁ Χριστιανισμὸς εἰς τὴν πρώτην αὐτοῦ μορφὴν το μία πληρεστέρα καὶ τελειοτέρα κφρασις τοῦ Ἰουδαϊκοῦ Μονοθεσμοῦ.

II

Σκοπὸς τοῦ Χριστιανισμοῦ ὑπῆρξεν ἀνέκαθεν ἡ στροφὴ τῆς σκέψεως αὶ τῆς καρδίας τῶν ἀνθρώπων πρὸς τὸν τριαδικὸν Θεόν, ὡς οὗτος ἀποκαλύπτεται εἰς τὸ πρόσωπον καὶ τὴν διδασκαλίαν τοῦ Ἰησοῦ Χριστοῦ, καὶ ἡ ἐναρμόνισις τοῦ θελήματος καὶ τῶν πράξεων τῶν ἀνθρώπων πρὸς τὸ θέλημα τοῦ Θεοῦ πατρός, ὡς τοῦτο ἐδιδάχθη ὑπὸ τοῦ Μονογενοῦς Του Υἱοῦ. «Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεὸν» (Ἰωάνν. 1:3), «σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν» (Ἰωάνν. 1:14) διὰ νὰ φέρῃ εἰς ἡμᾶς τὴν «χάριν» καὶ τὴν «ἀλήθειαν» (Ἰωάνν. 1:18).

Ὡς ἐκ τῆς ἰδιαιτέρας φύσεως τοῦ σκοποῦ του ὁ Χριστιανισμὸς καθώρισεν ἕνα ἐντελῶς νέον σχέδιον σκέψεως καὶ πράξεως διὰ τοὺς ἀνθρώπους τοῦ κόσμου τούτου, ὑπεσχέθη δὲ τὴν μεταβολὴν τῆς ὄψεως τῆς ἀνθρωπίνης ζωῆς εἰς ἕνα εἶδος «Βασιλείας τῶν Οὐρανῶν», ὅπου θὰ ἦτο δυνατὸν νὰ πραγματοποιηθῇ ἡ προφητεία τοῦ Ἡσαΐου: «... καὶ συμβοσκήσεται λύκος μετ' ἀρνός, καὶ πάρδαλις συναναπαύσεται ἐρίφῳ, καὶ μοσχάριον καὶ ταῦρος καὶ λέων ἅμα βοσκηθήσονται, καὶ παιδίον μικρὸν ἄξει αὐτούς» (Ἡσαΐας 11:6-7).

Διὰ τῶν κηρυγμάτων τῆς νέας θρησκείας διηνοίγετο μία νέα περίοδος πολιτισμοῦ διὰ τοὺς ἀνθρώπους. Τὰ προϊόντα τοῦ πολιτισμοῦ τούτου θὰ ἦσαν αἱ ἐμπνεύσεις καὶ τὰ δημιουργήματα τοῦ Θεοκεντρικῶς ἢ καλύτερον Χριστοκεντρικῶς σκεπτομένου καὶ ἐνεργοῦντος ἀνθρώπου.

III

Πρὸς ποίους ὅμως ἀπηυθύνθη ἡ νέα θρησκεία; Ὁ Ἀπόστολος Παῦλος δίδει τὴν ἀπάντησιν εἰς τὴν Αην αὐτοῦ ἐπιστολὴν πρὸς Τιμόθεον: «Ὁ Θεὸς πάντας ἀνθρώπους θέλει σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν» (Α΄ Τιμοθ. 2:4). Ὁ Χριστιανισμὸς ἀπηυθύνθη πρὸς ὅλους τοὺς ἀνθρώπους τῆς γῆς ἀνεξαρτήτως φυλῆς, γένους ἢ θρησκευτικῆς παραδόσεως. Οἱ σύγχρονοι τοῦ Χριστοῦ καὶ τῶν Ἀποστόλων ἄνθρωποι, τοὺς ὁποίους ἐζήτησε νὰ φέρῃ εἰς τοὺς κόλπους του ὁ Χριστιανισμός, εἶχον πάντες ἓν κοινὸν χαρακτηριστικὸν μεταξύ των: ἐγνώριζον ὀλίγον ἢ πολὺ τὴν Ἑλληνικὴν γλῶσσαν καὶ τὸν Ἑλληνικὸν πολιτισμὸν καὶ προσεπάθουν νὰ ὀργανώσουν τὸν τρόπον τῆς ζωῆς των κατὰ τὰ Ἑλληνικὰ πρότυπα καὶ ἰδεώδη. Ὁ Ἑλληνισμὸς εἶχεν ἀποβῇ μία δύναμις κοσμοπολιτική, ἡ ὁποία ἐξύψωνε τὴν πολιτιστικὴν στάθμην τῆς ζωῆς τῶν διαφόρων λαῶν, ποὺ ἔζων κάτω ἀπὸ τὸ πειθαρχημένον διοικητικὸν σύστημα τῶν Ρωμαίων. Οἱ ἄνθρωποι πρὸς τοὺς ὁποίους ἀπηυθύνθη ὁ Χριστιανισμὸς ἦσαν Ἰουδαῖοι. Ἀλλὰ τί Ἰουδαῖοι; Ὁ Ἑβραῖος Nathan Ausubel εἰς τὸ βιβλίον του "Pictorial History of the Jewish People," σελ. 77, γράφει διὰ τοὺς Ἰουδαίους τῆς ἐποχῆς αὐτῆς: «Κατὰ τραγικὴν εἰρωνείαν, καθὼς ἀκριβῶς ἄλλοι λαοὶ ἀφωμοιώθησαν μὲ τὸν Ἰουδαϊκὸν τρόπον ζωῆς καὶ τὰς Ἰουδαϊκὰς ἰδέας, οἱ Ἰουδαῖοι μὲ τὴν σειράν των, ἢ εἰς τὴν ἰδίαν Ἰουδαίαν εὑρίσκοντο ἢ εἰς ἄλλας χώρας, ταχέως ἀπεδέχοντο τὸν Ἑλληνικὸν Πολιτισμόν. Ἐκτὸς ἀπὸ τὴν θρησκείαν οἱ Ἰουδαῖοι εἰς ὅλας τὰς ἄλλας ἐκδηλώσεις τῆς ζωῆς των συμπεριεφέροντο ὅπως οἱ Ἕλληνες. . . . Οἱ ἐκτὸς τῆς χώρας των υἱοθέτησαν τὴν Ἑλληνικὴν γλῶσσαν, ἐνεδύοντο Ἑλληνικὰ καὶ ἐλάμβανον Ἑλληνικὰ ὀνόματα, ὡς Θεόδοτος, Μενέλαος, Ἰάσων καὶ Λυσίμαχος».

Οἱ ἄνθρωποι πρὸς τοὺς ὁποίους ἀπηυθύνθη ὁ Χριστιανισμὸς ἦσαν Ρωμαῖοι. Ρωμαῖοι ὅμως οἱ ὁποῖοι ἔκτιζον τὰς οἰκίας των κατὰ τὰ πρότυπα τῆς Ἑλληνικῆς ἀρχιτεκτονικῆς καὶ ἦσαν ὑπερήφανοι, ὅταν ἐπετύγχανον νὰ σκέπτωνται, νὰ ἐκφράζωνται καὶ νὰ συμπεριφέρωνται ὡς Ἕλληνες.

Οἱ ἄνθρωποι τὴν σωτηρίαν τῶν ὁποίων ἐζήτησεν ὁ Ἰησοῦς εἴτε ὡς κυρίαρχοι, εἴτε ὡς σκλάβοι, εἴτε ὡς ἀπελεύθεροι ἔζων ἐντὸς τοῦ περιβόλου τῶν Ἑλληνικῶν ἰδεῶν καὶ ἐπεκοινώνουν διὰ τῆς Ἑλληνικῆς γλώσσης.

IV

Ἐφ' ὅσον ὁ Χριστιανισμὸς εἰσῆλθεν εἰς τὴν σκηνὴν τῆς ζωῆς τῶν ἀνθρώπων τούτων ὡς νέα πολιτιστικὴ καὶ θρησκευτικὴ δύναμις, ἡ συνάντησίς του μὲ τὸν Ἑλληνισμὸν ἦτο ἀναπόφευκτος. Αἱ ἀντιδράσεις ἐκ τῆς πρώτης των ἐπαφῆς Ἑλληνισμοῦ καὶ Χριστιανισμοῦ ἐμφανίζονται εἰς τὰ κείμενα τῆς πρώτης χριστιανικῆς φιλολογίας. Οἱ Ἕλληνες ὀνομάζουν τὸν χριστιανισμὸν «μωρίαν» (Α΄ Κορινθ. 1:23), ἐνῷ πάλιν διὰ τοὺς χριστιανοὺς οἱ Ἕλληνες ἦσαν μωροί: «Οἱ Ἕλληνες σοφοὶ λέγοντες εἶναι ἐμωράνθησαν . . . παρεισάγοντες θεοὺς πολλοὺς γεγενῆσθαι . . .» (Ἀριστείδου Ἀπολογία 8,2). Οἱ Ἐθνικοὶ κατηγόρουν τοὺς χριστιανοὺς ὡς ἀθέους, ἐχθροὺς τῆς πολιτείας καὶ ἀνηθίκους (Πρβλ. Πατρολογία Δ. Μπαλάνου, σελ. 65), ἐνῷ οἱ ἴδιοι χριστιανοὶ καυχῶνται ὅτι ἀποτελοῦν «εὐλογητὸν γένος ὑπὲρ πάντας τοὺς ἀνθρώπους, οἱ ὁποῖοι ὑπάρχουν ἐπὶ τῆς γῆς» καὶ ὀνομάζουν τὴν διδασκαλίαν τοῦ

Χριστοῦ «πύλην φωτὸς» ('Αριστείδου 'Απολογία 17, 5 καὶ 7).

Φυσικὰ οἱ χαρακτηρισμοὶ αὐτοὶ εἶναι ἀποτέλεσμα τῆς πρώτης καὶ κατ' ἀνάγκην ἀβαθοῦς καὶ προχείρου γνωριμίας τῶν δύο κόσμων: τοῦ 'Ελληνικοῦ καὶ τοῦ Χριστιανικοῦ. Τὴν ἐσωτερικωτέραν γνωριμίαν ἠμπόδισε δι' ἕνα διάστημα ὁ φόβος τοῦ θρησκευτικοῦ σ υ γ κ ρ η τ ι σ μ ο ῦ. Ἤδη αἱ γνωστιακαὶ αἱρέσεις, ποὺ δὲν εἶναι παρὰ προϊὸν τῆς ἀναμείξεως 'Ελληνικῶν καὶ χριστιανικῶν στοιχείων, ἀπειλοῦν τὴν διάλυσιν τῆς 'Εκκλησίας καὶ τὴν ἀλλοίωσιν θεμελιωδῶν χαρακτηριστικῶν τῆς νέας θρησκείας. Μερικοὶ ἐκκλησιαστικοὶ συγγραφεῖς, ὅπως ὁ Λατῖνος Τερτυλλιανὸς (β' αἰών), ἐκ τοῦ φόβου τούτου κατεχόμενοι, ζητοῦν νὰ κρατήσουν τὴν χριστιανικὴν πίστιν μακρὰν τῆς 'Ελληνικῆς ἐπιρροῆς. «Οἱ φιλόσοφοι εἶναι οἱ Πατριάρχαι τῶν Αἱρετικῶν. Οὐδὲν κοινὸν μεταξὺ φιλοσόφου καὶ Χριστιανοῦ, μεταξὺ μαθητοῦ τῆς 'Ελλάδος καὶ τοῦ Οὐρανοῦ, μεταξὺ 'Αθηνῶν καὶ 'Ιερουσαλήμ, 'Ακαδημίας καὶ 'Εκκλησίας», ἔγραφεν ὁ Τερτυλλιανός. (Πρβλ. Πατρολογία Δ. Μπαλάνου, σελ. 198).

V

Αἱ ἀνωτέρω ὅμως ἀπόψεις δὲν ἦσαν σύμφωνοι μὲ τὸ σχέδιον τῆς ἱστορίας, τὸ ὁποῖον εἶχε προετοιμάσει ὁ Θεὸς διὰ τὴν σωτηρίαν τῶν ἀνθρώπων. Πέραν τῆς 'Ελληνικῆς λαϊκῆς θρησκευτικότητος, ἡ ὁποία ἦτο φυσικὸν νὰ ἐνοχλῇ τοὺς πρώτους χριστιανοὺς ὑπῆρχεν ὡς ζῶσα καὶ δρῶσα δύναμις, τὸ μεγαλεῖον τῶν ἠθικῶν ἀληθειῶν τῶν τραγικῶν ποιητῶν, ἡ σοφία τοῦ Σωκράτους καὶ αἱ διδασκαλίαι περὶ Θεοῦ, περὶ τοῦ κόσμου καὶ περὶ πνευματικῶν ἀξιῶν τοῦ Πλάτωνος. Ὑπῆρχον τὰ εὐγενῆ ἰδεώδη τῶν ἀρχαίων 'Ελλήνων καὶ τὰ πρότυπα τῆς ζωῆς τῶν μεγάλων ἀνδρῶν. Ὁ ὡραῖος αὐτὸς κόσμος ἦτο κοινὴ κληρονομία ὅλων τῶν ἀνθρώπων τῆς γῆς κατὰ τὴν ἱστορικὴν γέννησιν τοῦ Χριστιανισμοῦ καὶ εἶχεν ἐνεργήσει ὡς ἓν εἶδος προπαιδείας διὰ τὴν κατανόησιν τοῦ νέου Πολιτισμοῦ. Ἡ ἐσωτερικωτέρα γνωριμία τοῦ 'Ελληνικοῦ κόσμου καὶ τῶν διδαγμάτων τοῦ 'Ιησοῦ ἦτο μέρος τοῦ σχεδίου τοῦ Θεοῦ διὰ τὴν σωτηρίαν τῶν ἀνθρώπων. Οἱ δύο αὐτοὶ κόσμοι ἐσχημάτισαν τὸν σκελετόν, ἡ σάρκωσις τοῦ ὁποίου ἔκτοτε ὑπῆρξεν ἔργον τῆς Χριστιανικῆς 'Εκκλησίας, ἰδίως δὲ τῆς 'Ανατολικῆς 'Ορθοδόξου 'Ελληνικῆς 'Εκκλησίας, ἡ ὁποία εἶναι τὸ φυσικὸν τέκνον τῆς συναντήσεως τῶν δύο αὐτῶν κόσμων.

'Εκ τῶν Πατέρων τῆς 'Εκκλησίας τῆς πρώτης περιόδου ὁ φιλόσοφος καὶ μάρτυς 'Ιουστῖνος (β' αἰών), Κλήμης ὁ 'Αλεξανδρεὺς (β' αἰὼν) καὶ ὁ Μέγας Βασίλειος (δ' αἰὼν) ἐξετάζουν τὸ ζήτημα τοῦ 'Ελληνισμοῦ ὡς μέσου προπαιδείας πρὸς τὸν Χριστιανισμόν. Τὰς ἀπόψεις των θὰ ἴδωμεν εἰς τὸ ἑπόμενον ἄρθρον.

ΔΙΕΥΘΥΝΣΙΣ ΠΑΙΔΕΙΑΣ ΚΑΙ ΕΛΛΗΝΙΚΩΝ ΓΡΑΜΜΑΤΩΝ

(Συνέχεια ἐκ τῆς 6ην Σελίδος)

σεις τῆς κοινότητος κατὰ τὸν ἐν λόγῳ ἑορτασμόν.

Β. Σχολικὴ 'Εορτή: Σύμφωνα μὲ τὸ πρόγραμμα τῆς ἑορτῆς αὐτῆς, οἱ ἐκπαιδευτικοί μας, ἐκτὸς ἀπὸ τὴν ἑορτὴ στὴ σχολικὴ αἴθουσα, προσέχουν τὰ ἑξῆς κυρίως σημεῖα καὶ ἐνέργειες: 1) Τὰ παιδιά μας ἀλληλογραφοῦν μὲ παιδιὰ τῶν 'Ελληνικῶν σχολείων, ποὺ λειτουργοῦν στὸν τόπο καταγωγῆς τῶν γονέων των. 1) 'Επισκέπτονται τὸ 'Ελληνικὸ τμῆμα τοῦ Μουσείου τῆς πόλεως. 3) 'Επιδίδουν 'Ελληνικὰ βιβλία στὴν Βιβλιοθήκη τῆς πόλεως. 4) 'Ομιλοῦν γιὰ τὰ 'Ελληνικὰ Γράμματα στὴν τάξι των στὸ δημόσιο 'Αμερικανικὸ σχολεῖο. 5) 'Εκφράζουν μὲ γράμματα τὴν εὐγνωμοσύνην των στοὺς ὁμογενεῖς τῆς κοινότητος, ποὺ βοηθοῦν τὸ 'Ελληνικὸ σχολεῖο. 6) 'Οργανώνουν μικρὸν ἔρανο γιὰ τὴν ἐνίσχυσιν τοῦ κοινοτικοῦ ἐκπαιδευτικοῦ ταμείου. 7) 'Ενδιαφέρονται γιὰ τὴν ἐγγραφὴ τῶν γονέων των καὶ τῶν συγγενῶν των ὡς συνδρομητῶν στὶς 'Ελληνικὲς ἐφημερίδες. 8) 'Ομιλοῦν ἀπὸ τὸν 'Ελληνικὸ ραδιοφωνικὸ σταθμό. 9) 'Επισκέπτονται τὶς τοπικὲς 'Αμερικανικὲς ἐφημερίδες καὶ ἐξηγοῦν τὸ νόημα τῆς 'Εβδομάδος. 10) 'Απευθύνουν μηνύματα στὴν 'Επισκοπὴ καὶ στὴν 'Αρχιεπισκοπή.

Γ. Ἡ 'Εορτὴ τῆς Νεολαίας: Ἡ πρωτοβουλία ἀνήκει κυρίως στὸν ἱερατικὸ προϊστάμενο καὶ στὸ οἰκεῖο τμῆμα τῆς Γκόγια. 1) Συμμετέχουν ὅλοι οἱ ὁμογενεῖς καὶ ἰδίως οἱ νέοι. 2) 'Ομιληταὶ εἶναι ἡμέτεροι νέοι ἐκπαιδευτικοὶ καὶ ἐπιστήμονες, ὡς καὶ 'Αμερικανοὶ καθηγηταὶ στὰ πανεπιστήμια τῆς πόλεως. 3) Τὸ πρόγραμμα ὀργανώνεται ἔτσι, ὥστε νὰ ἐμφανισθῇ κατὰ τὸν καλύτερο τρόπο τὸ κάλλος καὶ ἡ δύναμις τῶν 'Ελληνικῶν πνευματικῶν καὶ πολιτιστικῶν ἀξιῶν, καθὼς καὶ ἡ ἐπίδρασίς των στὴν διαμόρφωσιν τῆς 'Αμερικανικῆς σκέψεως καὶ ζωῆς. 4) 'Επίσκεψις στὸ 'Ελληνικὸ τμῆμα τοῦ Μουσείου τῆς πόλεως, στὰ Πανεπιστήμια, στὶς 'Αμερικανικὲς ἐφημερίδες καὶ γενικῶς σὲ ὅλους τοὺς τοπικοὺς παράγοντας, πρὸς τὸν σκοπὸ νὰ καταστοῦν πιὸ αἰσθητὲς οἱ πολιτιστικὲς ἐκδηλώσεις τῶν νέων μας καὶ νὰ ἐκτιμηθοῦν κατ' ἀξίαν. 5) 'Ομιλίες ἀπὸ τοὺς νέους μας στὰ Γυμνάσια καὶ στὰ Πανεπιστήμια τῆς πόλεως. 6) 'Εκλογὴ εἰδικῆς 'Επιτροπῆς νέων γιὰ τὴν καλλιέργειαν τῶν φιλεκπαιδευτικῶν ἐνδιαφερόντων τῆς νεολαίας μας καὶ γιὰ τὴν ἐνεργὸ συμμετοχή της στὶς πολιτιστικὲς προσπάθειες τῆς ὁμογενείας. 7) Συμμετοχὴ τῶν νέων στὴ σχολικὴ ἑορτὴ καὶ στὴ γενικὴ κοινοτικὴ συγκέντρωσιν. 8) 'Οργάνωσις ἐκθέσεως βιβλίων — τῇ συμμετοχῇ τῶν ἐκδοτικῶν οἴκων καὶ τῆς Βιβλιοθήκης τῆς πόλεως — ποὺ ἀσχολοῦνται μὲ τὴν 'Ελληνικὴ πνευματικὴ παραγωγὴ καὶ τέχνη.

Δ. Γενικώτερα Μέτρα: Συνιστᾶται, ὅπως οἱ κατὰ τόπους Θεοφιλέστατοι 'Επίσκοποι καὶ οἱ παράγοντες τῶν κοινοτήτων, ποὺ εἶναι στὴν πρωτεύουσα τῆς Πολιτείας, ἐνεργήσουν ἐγκαίρως καὶ καταλλήλως γιὰ τὴν ἀναγνώρισιν τῆς 'Εβδομάδος τῶν 'Ελληνικῶν Γραμμάτων ὡς θεσμοῦ ἐπισήμου, ποὺ συντελεῖ θετικώτατα γιὰ τὴν προαγωγὴ τῆς πνευματικῆς ζωῆς τοῦ τόπου μας.

The Christian Hellenism

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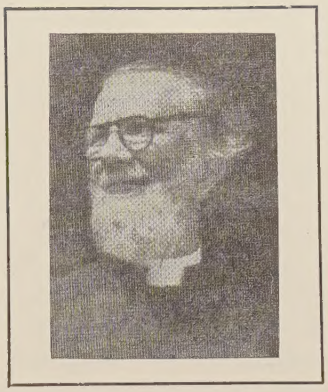

THE DEBT of our modern civilization to Greece is commonly recognized and duly acknowledged. Except the blind forces of Nature, nothing moves in this world which is not Greek in its origin" (Sir Henry Maine). "In other words, without Greece the modern world would not have existed" (Sir R. W. Livingstone).

Now, two major amendments must be introduced at once to these emphatical statements.

First, one should not ignore the Bible. Without the Bible our modern world would not have existed, and even in its rebellion it cannot escape the challenge of the Bible. Nor can we forget that, by Divine ordinance, "salvation is from the Jews," as our Lord himself has pointedly stated. In this sense, our whole existence is, as it were, intrinsically "oriental," or "semitic," and Palestine is for us and for ever "the Holy Land." Yet, it was in the Greek version that the Bible has found its way into the larger world and acquired its full ecumenical significance. "The Hebrew truth" (as St. Jerome used to say) became an universal message, and the permanent ferment of all cultural movement, precisely in its Greek transcription.

Secondly, when we speak of Hellenism, we should not confine our attention to the "Ancient Greece" alone. The "classical period" of Hellenism is not the whole of Hellenism, and even not its final climax, or its *akme*. Hellenism is not limited to the legacy of Plato and Aristotle, of Sophocles and Pindar, of Thucydides and Demosthenes, of Praxiteles and Pheidias. The Fathers of the Church were also exponents of Hellenism. The "ancient" Hellenism, in fact, completed its course, and its internal limitations were spectacularly exposed. In all areas of human existence, the "ancient Hellenism" found itself in a desperate impass. Now, the new vistas were opened then by the Apostolic preaching. In the Christian faith Hellenism discovered the new impetus, the new inspiration, the new guidance, the new ways. By the grace of God, Hellenism was rejuvenated and renewed, and the new era was inaugurated in the destiny of the Hellenistic world — the era of Christian Hellenism. It was in its "Byzantine achievement" that latent energies of Hellenism were fully disclosed, and Hellenism reached its full stature. Only this, "integral" and Christian, Hellenism is true Hellenism, — only the Hellenism under the sign of the Cross.

The ancient Hellenism was ambivalent and ambiguous. The ancient Christian writers treated this Hellenism at once as a "preamble" to faith, as a kind of providential "propaideutics," to the preaching of the Gospel, and as the main enemy of the Church, as an impediment, a temptation, a stumbling-bloc. As St. Paul put it, for the Greeks the Cross of Jesus was "foolishness," for the Jews it was "scandal." The greatest spokesmen of the late Hellenism, such as Marcus Aurelius or Plotinus, were opposed to Christianity and regarded it as a "barbarian" threat to the Greek tradition. The Christian teachers were also aware of the radical tension between the "New" Faith and the "Old" Philosophy, between Jerusalem and Athens, as much as they might be inclined to retain certain portions of the Greek inheritance. This cultural heritage could not be simply kept and carried on, as it stood. It had to be "converted," and this "conversion" of Hellenism meant, in practice, a radical discrimination, a judgment, a *crisis*. In fact, "Hellenism" was mightily dissected by the sword of the Word, of the Christian Revelation, and was thereby sharply "polarized." One should describe the Cappadocian Fathers, St. John Chrysostom, St. Cyril of Alexandria, and many other Christian teachers, as "Hellenists." But, obviously, their "Hellenism" was not the same with that of Porphyrius, Proclus, or Julian the Apostate. Incompatibility was obvious and conspicuous. Julian made an attempt to expel Christians from all cultural fields, in order to fence the ancient culture from the "Galilean" accretions. Two centuries later, Justinian debarred non-Christians from all teaching and educational activities, and closed down all pagan schools. Yet, inspite of this radical cleavage, there was no real break in cultural tradition. Traditions of learning and art were kept and cherished, but they were reexamined and reassessed critically, in the light of the new Christian experience. The glorious Temple of

Reverend Dr. Georges Florovsky, Professor at Harvard University and one of the best known scholars of the Orthodox Church in "Patristics," responded promptly to our request for a contribution for this special issue of the "Observer," with his most valuable article, "The Christian Hellenism," appearing on this page.—*Editor*

Holy Wisdom, the great church of Sophia in the City of Constantine, stands for ever a living symbol and dynamic token of this cultural achievement. It is often said that Byzantium was a "Greece in the embrace of Orient," and this "embrace" has been variously described as deadening, stiffening, and oppressive. It is often contended that Byzantium was, in fact, rather "oriental" than truly "hellenic." In a sense, this is true, since Byzantium was avowedly Christian. In this sense it was strongly opposed to that archaic "Hellenism" which was essentially pagan. But, on the other hand, it was Byzantium that has preserved, for all centuries to come, Greek letters and Greek philosophy, which were almost completely lost and forgotten at that time in the truly barbarian West. The modern Europe, in fact, owes a debt not only to the Ancient Greece, but also to Byzantium, precisely for the preservation of the cultural heritage of the ancient times. If it is obviously true that without Greece the modern world would not have existed, it is no less true that it would not have existed without Byzantium, the true and living heir of all glories of the ancient times. Moreover, it must be kept in mind that the old Hellenism itself was deeply "orientalized," and the "embrace of Orient" was much more oppressive in the age of Hellenistic syncretism, than it ever was in Byzantium

In the historical growth of the Church, Hellenism was absorbed into the very structure of Christian existence. Hellenism has actually become, as it were, the perennial category and pattern of Christian thought and life. One cannot fail to discern the Hellenic pattern in Christian theology, in Christian liturgy, in Christian art. This is true both of the East, and of the West. It is significant that the philosophy of Aristotle has been acknowledged as a "perennial philosophy" in the Roman Church. But it is the Orthodox Church in the East that was continuing the glorious stewardship of the sacred tradition of Christian Hellenism. In our own time, in the age of cultural confusion and despair, one turns again with expectation to this glorious treasury, in which the ancient legacy was not only kept, but kept alive. The Greek Fathers of the Church are still our sure and faithful guides in the understanding of the faith. We live, just now, in the times of a vigorous Patristic revival, when the legacy of the Fathers is once more rediscovered and reassessed. The Byzantine Liturgy is still the pattern of our devotion, and the spirit of Early Christianity still breathes powerfully in it. In Byzantine iconography we have the standing pattern of Christian art, and its double value, devotional and artistic, has been recently recovered and refreshed. The whole fabric of Christian existence is grounded and rooted in the "Byzantine achievement," both Christian and Hellenic.

Now, Christian Hellenism is not only a legacy, but also a challenge. Traditions are never kept by inertia alone. Traditions can be truly preserved only by a continuous creative endeavor, when they are lived by, or lived in, and not just remembered. And one has to admit that, in our own days, we are in the danger of assessing our sacred heritage in an "archeological" mood or manner. We stand in the tradition of Christian Hellenism. But have we really preserved its spirit? We are in danger to be misled by our very appeal to Antiquity, to Christian Antiquity, as if everything has been completed in the past, and even in a remote past. But, in the phrase of St. Irenaeus of Lyons, Tradition is a "self-rejuvenating deposit," a dynamic principle, a spring of life. Theology of the Fathers is a perennial challenge to the Christian mind. Are we really congenial to their mind? Has not our mind been rather "de-hellenized" in the recent centuries, so that we enter the world of the Fathers with some embarrassment, and do not feel ourselves perfectly at home in their ancient mansion? We have permitted the glorious heritage of the Byzantine art to be replaced by Western or Westernized imitations, and we are recovering its values, not without certain hesitation. We quote the Fathers, with assurance and conviction, but do we really live by their message? Precisely because, in our own days, the Orthodox Church is facing new issues, new problems, in a changing and changed world, and has to respond to the new challenge of the contemporary situation in complete loyalty to her tradition, it is our bounded duty to recover the creative spirit of Christian Hellenism, and to be as alive to the claims of our own epoch, as the masters of old were alive to the challenge of their age. In brief, one has to learn to be at once "ancient" and "modern." The task of our time, in the Orthodox world, is to rebuild the Christian-Hellenic culture, not of the relics and memories of the past, but out of the perennial spirit of our Church, in which the values of culture were truly "christened."

Let us be more "Hellenic" in order that we may be truly Christian.

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THE HERITAGE OF HELLAS

By ANDRE MICHALOPOULOS

AS ONE FLIES across the desert towards Cairo one is suddenly truck by the massive grandeur of the yramids rising solemnly out of a oseate sea of sand; and one is struck y their loneliness. Instinctively the ords of Shelley come to mind:

"My name is Ozymandias, king of kings,
Look on my works, ye mighty, and despair,"
Nothing beside remains; round the decay
Of that colossal wreck, boundless and bare
The lone and level sands stretch far away.

The civilization of Egypt was a reat civilization of kings, of masters nd of slaves. But it was sterile. Its plendid monuments are relics of the owering egotism of its heartless lespots. No light shines, not even the mallest flame flickers. No literature as been left to hand down the lreams and aspirations of a people, or in Egypt the spirit of the people vas ever crushed under the load of n odious servitude.

The aeroplane veers northward ver the Mediterranean, over Crete nd the Aegean islands, glittering meralds in a sapphire sea. And na- ure comes alive. God seems to smile pon His world. The airy gracious- ess of classical marbles, the friendly varmth of Byzantine tile and brick, he radiant contrasts of line and color velcome the traveler to a civilization f esthetic harmony and vibrant umanity. The temples and churches f Hellas are intimate shrines in vhich free people have always com- nuned with a compassionate Heaven. Indeed compassion has ever been distinctive element of Greek civiliza- ion. It is his compassionate treat- nent of a calamitous war that makes Iomer the most humane of poets and he fountainhead of western civiliza- ion.

When the Trojans are seething with hatred for the lovely Helen because of the disaster that is about to engulf them, old Priam, her husband's father and king of Troy, comforts her with kindly and gracious words as she comes to him in tears where he sits over the Skaian gates. Priam shares his people's troubles but he also has room in his heart for pity for the lonely and desolate girl. Briseis, Achilles' fair captive, mourns the death of Patroklos with real sorrow because, as she says, he was always *kind* to her. When Priam goes on foot to the tent of Achilles to recover the body of his son slain by the Achaian chieftain, and kneels before him and kisses "those murderous hands" (τὰς ἀνδροφόνους χεῖρας), Achilles is suddenly filled with compassion at the old man's plight and raises him up and comforts him. Lastly the intimate scene between Hector, Andromache and their little son just before the Trojan hero goes out to fight is deeply moving: it has been repeated in thousands of homes in hundreds of wars: and Homer treats it with a gentleness that comes from the heart and a perfect understanding of the sadness which war brings into the home. In fact, the moral subtly drawn by the greatest of all epic poems is that war is utterly futile and that victors and vanquished are equally its victims. Thus in the 10th century B.C. Greece, surrounded by barbarians, was, through her immortal poet, already laying the spiritual foundations of western civilization.

Five hundred years later the great tragedians became the moral teachers of the Hellenic world. Aeschylus wrote his magnificent trilogy, the Oresteia, in support of the judicial reforms Athenian legislators were preparing. They were adopted and established trial by jury, that fundamental principle of democratic justice, for the first time in the history of man. Aeschylus' plays also promoted, but without success, his belief in monotheism. Sophocles preached the supremacy of divine order over all creation including the Olympian gods (ἀνάγκᾳ καὶ θεοὶ πείθονται) and seems to reflect the nobler aspects of the religious and philosophical spirit of his time when the prestige of the pagan deities was already on the wane.

Athena, patron goddess of Athens, was long revered by her people who invested her with exceptional dignity and built the Parthenon, or Temple of the Virgin, for her. She represented the feminine principle of wisdom in compassionate counsel so necessary to man in times of stress. The Christian religion perpetuated this principle in the paracletic virtue with which the Blessed Virgin is endowed.

In the political domain the highest pinnacle of democratic achievement was attained in the latter half of the 5th century B.C. and is embodied in the following words of Pericles about the Athenian Democracy:

"Our form of government does not enter into rivalry with the institutions of others. We do not copy our neighbors; we are an example to them. It is true we are called a democracy, for the administration is in the hands of the many and not of the few. But while the law secures equal justice to all alike in their private disputes, the claim of excellence is also recognized; and when a citizen is in any way distinguished, he is preferred to the public service, not as a matter of privilege, but as the reward of merit. Neither is poverty a bar, but a man may benefit his country whatever be the obscurity of his condition."

The foregoing words could have been uttered without any change by Jefferson, Lincoln or Eisenhower, so perfectly do they apply to the spirit of American democracy and thus il-

lustrate how deeply the civilization of the free world today is in the debt of that of ancient Athens.

One of the results of the conquests of Alexander the Great was the adoption of Greek as the universal language throughout the area now known as the Near and Middle East. Greek became the common medium of intelligence and commerce among a great variety of peoples. This was of immense consequence to the future of our civilization, for Greek also became the medium through which the gospel of Christianity was first spread. By the dynamic preachings and writings of St. Paul and his companions not only was the faith established but also a new vitality was infused into the language and culture of Greece enabling the Greek Byzantine Empire, the spirit of which was entirely Hellenic, to give the Mediterranean world peace, prosperity and enlightenment for over eleven centuries during which the rest of the western nations wallowed in darkness and in blood. The pearls of Byzantine culture are an Hellenic glory both in the secular and in the ecclesiastical domain. Few works surpass in beauty of substance and of style those of St. John Chrysostom, the great Byzantine.

In the dark ages of Ottoman domination the churches founded by St. Paul, under the guidance of the mother church in Constantinople fostered the flame of Hellenic Christianity and preserved the Greek race pure and its religion inviolate until the day of liberation which came in 1821. And now, for 135 years, this ancient civilization of compassion, equality and freedom has reflowered under God's blessing in the land of its birth and forms an integral part of the western world which we are all dedicated to defend against the recurring onslaught of the godless barbarians.

This is indeed an incomparable heritage of which Americans of Greek descent no less than the people of Greece can well be proud. Is it not also a matter of pride and moral obligation for the former to perpetuate the cultivation of a language which has endowed the world with so many rare flowers of thought, of poesy and of faith?

The Religious News Observer

REV. D. J. CONSTANTELOS, Editor
Perth Amboy, N. J.

Orthodox Bishop in Sweden Ordained

Juri Valbe, a refugee from Estonia, has been installed as Bishop of the Estonian Church in Sweden, most of whose members are refugees. He was consecrated in Stockholm by Archbishop Athenagoras of London and two other Orthodox dignitaries representing the Patriarchate of Constantinople.

Christian Century, Dec. 5

■

Interfaith Marriages

Redbook magazine commissioned one of its writers to find how successful interfaith marriages are. The results of the survey, published in the October issue of that magazine, show that "An interfaith marriage is inevitably subject to more strain and stress than a marriage between persons of the same faith." Therefore, "it is not so astonishing that an interfaith marriage is two or three times as likely to end in divorce or separation as a marriage between people of the same faith." Observation reminds us of the tragedy of the divided home and the crime statistics show what happens to many children from such homes. Statistics prove the greater number of divorces, not to mention the other evil consequences coming out of the home where there is no unity in faith.

The Church Herald, Dec. 7

■

Mixed Marriage Solution

Many studies have been made of what happens, religiously speaking, to couples who embark on a mixed marriage and, more particularly, to their children. The findings of the latest survey of this type, published in the Ave Maria (R.C. publication) are quite alarming. The findings show a divorce and separation rate three times higher than unions where both parties are of the same faith.

The survey reports general agreement among diocesan chancellors (Roman Catholic) that two developments are imperative if the problem is to be solved. The first is a more vivid realization of parental responsibility. The second step is the "creation of opportunities for young people to meet socially." In parishes where priests work hard toward this end, mixed marriages drop markedly.

America, Dec. 8

■

Lutherans on Divorce and Birth Control

The remarriage of persons who have repented of their guilt in a divorce has been approved by both the American Lutheran Church and the United Lutheran Church in America, (traditional position by these two churches was that only the "innocent" party could be remarried). The United Lutheran Church also endorsed planned parenthood and called upon husband and wife to "exercise the power of procreation responsibly before God."

The Churchman, Dec. 1

ΣΚΕΨΕΙΣ ΚΑΙ ΠΑΡΑΤΗΡΗΣΕΙΣ

Η ΕΒΔΟΜΑΣ ΤΩΝ ΕΛΛΗΝΙΚΩΝ ΓΡΑΜΜΑΤΩΝ ΚΑΙ ΤΟΥ ΤΥΠΟΥ

Ἡ πρὸ ἐτῶν καθιερωθεῖσα Ἑβδομὰς τῶν Ἑλληνικῶν Γραμμάτων καὶ τοῦ Ἑλληνικοῦ Τύπου, ἄρχεται ἐφέτος τὴν 27ην Ἰανουαρίου καὶ λήγει τὴν 3ην Φεβρουαρίου.

Ἡ Ἑβδομὰς αὕτη συγκαταλέγεται ἤδη μεταξὺ τῶν πλέον χαρακτηριστικῶν ἐκδηλώσεων καὶ θεσμῶν τῆς Ἐκκλησίας καὶ τῆς ἐν Ἀμερικῇ Ὁμογενείας γενικώτερον, ἐκφράζει δὲ αὕτη καὶ ἐπιμαρτυρεῖ κατὰ τὸν καλύτερον τρόπον τὴν πίστιν μας ἐπὶ τὴν προγονικὴν κληρονομίαν καὶ ἐπὶ τὴν πνευματικὴν καὶ πολιτιστικήν μας ἀποστολὴν ἐν τῇ μεγάλῃ ταύτῃ χώρᾳ. Εἰδικώτερα, διὰ τῆς καθιερώσεως τῆς Ἑβδομάδος αὐτῆς ἐπιζητοῦμεν νὰ δημιουργήσωμεν τὴν πνευματικὴν ἐκείνην ἀτμόσφαιραν, ἥτις θὰ μᾶς ἐπιτρέψῃ νὰ στρέψωμεν καὶ πάλιν μὲ θαυμασμὸν καὶ μὲ ὑπερηφάνειαν τὸν νοῦν καὶ τὴν καρδίαν μας πρὸς ὅσα ὄντως μεγάλα καὶ ὄντως ὡραῖα καὶ θαυμαστὰ παρήγαγεν κατὰ τὴν διάρκειαν αἰώνων ἀτελευτήτων ὁ Ἑλληνικὸς νοῦς εἰς τὴν Ἑλληνικὴν χώραν, ἀλλὰ καὶ νὰ αἰσθανθῶμεν ἐν ταυτῷ βαθύτερον τὰς ὑποχρεώσεις μας ὡς Ἑλληνορθοδόξων Χριστιανῶν διὰ τὴν διατήρησιν καὶ τὴν διαιώνισιν ὅλων αὐτῶν τῶν ἀγαθῶν. Ἂν οἱ δύο αὐτοὶ εἰδικοὶ σκοποὶ τύχουν ἱκανοποιήσεως, ἡ Ἑβδομὰς θὰ προσλάβῃ τελικῶς τὴν ὁριστικήν της ἔννοιαν καὶ ἀποστολήν.

ΠΡΟΓΡΑΜΜΑ ΜΕΛΕΤΗΜΕΝΟΝ ΚΑΙ ΑΠΟΔΟΣΙΣ ΘΕΤΙΚΗ

Διὰ νὰ ἐξασφαλίσωμεν τὰ καλύτερα τῶν ἀποτελεσμάτων ἀπὸ τὸν ἑορτασμὸν τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμμάτων καὶ τοῦ Τύπου, πρέπει νὰ ὀργανώσωμεν τὸν ἑορτασμὸν αὐτὸν εἰς κάθε Κοινότητα ἐπὶ τῇ βάσει ἑνὸς καλῶς μελετημένου προγράμματος, καὶ νὰ προσβλέψωμεν ἐπιμελῶς πρὸς ἀποτελέσματα συγκεκριμένα καὶ θετικά.

Τὸ ὑπὸ τὴν προεδρίαν τῆς Α. Σ. τοῦ Ἀρχιεπισκόπου κ. Μιχαὴλ Κεντρικὸν Ἐκπαιδευτικὸν Συμβούλιον παρὰ τῇ Ἱερᾷ Ἀρχιεπισκοπῇ, ἐμελέτησε ἤδη τὸ ὅλον θέμα πολυπλεύρως, κατήρτισε τὸ σχετικὸν πρόγραμμα καὶ ἀπέστειλεν τοῦτο ἐγκαίρως εἰς τοὺς ἐνδιαφερομένους.

Συμφώνως πρὸς τὸ πνεῦμα καὶ τὸ γράμμα τοῦ προγράμματος αὐτοῦ, ἡ Ἑβδομὰς αὕτη δὲν πρόκειται νὰ προβληθῇ ἁπλῶς ὡς μία ἑορταστικὴ ἐκδήλωσις. Πρόκειται κυρίως κατὰ τὴν Ἑβδομάδα αὐτὴν νὰ συζητηθοῦν ἁρμοδίως καὶ νὰ ληφθοῦν μέτρα ἀμέσως ἐξυπηρετικὰ τῶν σκοπῶν μας. Μεταξὺ τούτων τὰ κυριώτερα ἴσως εἶναι τὰ ἑξῆς:

α) Μελέτη καὶ βαθυτέρα κατανόησις τοῦ εὐρυτέρου ἐκπαιδευτικοῦ προγράμματος τῆς Ἀρχιεπισκοπῆς, καταρτισμὸς τοῦ Κοινοτικοῦ ἐκπαιδευτικοῦ προγράμματος καὶ ἄμεσος ἐφαρμογὴ τούτου.

β) Ἐνίσχυσις θετικὴ τοῦ Ἑλληνικοῦ Τύπου, διὰ τῆς ἐγγαφῆς ὡς συνδρομητῶν ὅλων, εἰ δυνατόν, τῶν Κοινοτήτων, τῶν Κληρικῶν καὶ τῶν λοιπῶν ὁμογενῶν.

γ) Καταβολὴ κάθε δυνατῆς προσπαθείας, ὥστε ἡ Ἑβδομὰς αὕτη νὰ προβληθῇ καὶ νὰ ἑρμηνευθῇ ὀρθῶς, ὑπὸ τοῦ ἀμέσου Ἀμερικανικοῦ περιβάλλοντός μας, ὡς μία ἐκδήλωσις τῶν Ἀμερικανῶν Ἑλληνικῆς καταγωγῆς, βαθύτατα συνεπὴς πρὸς τὰς Ἑλληνοχριστιανικὰς παραδόσεις μας καὶ ὑποχρεώσεις.

ΟΙ ΝΕΟΙ ΜΑΣ ΚΑΙ Η ΕΒΔΟΜΑΣ

Κατὰ πατρικὴν εἰσήγησιν τῆς Α. Σ. τοῦ Ἀρχιεπισκόπου, ἡ G.O.Y.A. θὰ λάβῃ ἐφέτος πλέον ἐνεργὸν μέρος εἰς τὸν ἑορτασμὸν τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμμάτων καὶ Τύπου. Οἱ Νέοι μας, λαβόντες γνῶσιν τοῦ περιεχομένου καὶ τῆς εὐρυτέρας ἀποστολῆς τῆς Ἑβδομάδος, ἐπέδειξαν ζωηρότατον ἐνδιαφέρον καὶ καταβάλουν κάθε δυνατὴν προσπάθειαν, ὥστε ἡ συμμετοχή των εἰς αὐτὴν νὰ σταθῇ ὅσον τὸ δυνατὸν πλέον ἀποδοτική.

Ὅσοι γνωρίζομεν τοὺς ἐνθουσιασμοὺς τῶν Νέων μας, τὴν βαθεῖαν τούτων ἐκτίμησιν πρὸς τὴν μοναδικὴν εἰς δύναμιν καὶ κάλλος προγονικὴν κληρονομίαν, τὴν πίστιν καὶ τὴν πειθάρχησίν των εἰς ὅσα ἡ Ἐκκλησία μας ἀντιπροσωπεύει, καὶ ὅσοι εἴχομεν τὴν εὐκαιρίαν νὰ ἐκτιμήσωμεν ἐξ ἀμέσου ἀντιλήψεως τὴν μεθοδικότητα εἰς τὰς ἐνεργείας των, εἴμεθα ἀπολύτως βέβαιοι, ὅτι αἱ ἐκδηλώσεις καὶ αἱ ἐπιδόσεις τῆς Νεολαίας μας κατὰ τὴν διάρκειαν τοῦ ἐν λόγῳ ἑορτασμοῦ, θὰ ἀποδειχθοῦν ὅλως ἐπιτυχεῖς καὶ θὰ τιμήσουν ὄχι μόνον τὴν ὁμογένειαν, ἀλλὰ καὶ τὴν Ἀμερικανικὴν Νεολαίαν ἐν γένει τῆς ὁποίας ἡ ἰδική μας Νεολαία εἶναι ὀργανικόν, ὅσον καὶ ἐκλεκτὸν Τμῆμα.

ΜΙΑ ΠΡΟΣΠΑΘΕΙΑ

Ἡ Ἀμερικανικὴ ἐφημερὶς "The Milwaukee Journal" ἐδημοσίευσεν εἰς μίαν ὁλόκληρον σελίδα ἐγχρώμους φωτογραφίας τῶν σχεδίων τοῦ Κοινοτικοῦ Ναοῦ, τὸν ὁποῖον προτίθενται νὰ οἰκοδομήσουν οἱ ἐν Milwaukee ὁμογενεῖς.

Φρονοῦμεν ὅτι πρὶν ἐφαρμοσθῇ τὸ σχέδιον καὶ ἀρχίσουν αἱ ἐργασίαι τῆς ἀνεγέρσεως ἢ ἀκόμη καὶ αἱ ὑποχρεώσεις τῆς Κοινότητος ἀπέναντι ἀρχιτέκτονος καὶ ἐργολάβου, θὰ ἔπρεπε νὰ ζητηθῇ ἡ ἔγκρισις τοῦ τολμηροῦ σχεδίου παρὰ τῆς Ἀρχιεπισκοπῆς. Ἀπέχομεν διὰ τοῦτο παντὸς σχολίου ἐπὶ τῆς προσπαθείας ταύτης μέχρις ὅτου ἐγκριθοῦν τὰ σχέδια ὑπὸ τῆς ἀνωτάτης Ἐκκλησιαστικῆς ἀρχῆς.

THE HELLENIC LEGACY

Excerpts from: "LIFE OF GREECE"
By Will Durant

GREEK CIVILIZATION was not dead; it had yet several centuries of life before it; and when it died it bequeathed itself in an incomparable legacy to the nations of Europe and the Near East. Every Greek colony poured the elixir of Greek art and thought into the cultural blood of the hinterland — into Spain and Gaul, Etruria and Rome, Egypt and Palestine, Syria and Asia Minor, and along the shores of the Black Sea. Alexandria was the port of reshipment for ideas as well as goods: from the Museum and the Library the works and views of Greek poets, mystics, philosophers, and scientists were scattered through scholars and students into every city of the Mediterranean concourse. Rome took the Greek heritage in its Hellenistic form: her playwrights adopted Menander and Philemon, her poets imitated the modes, measures, and themes of Alexandrian literature, her arts used Greek craftsmen and Greek forms, her law absorbed the statutes of the Greek cities, and her later imperial organization was modeled upon the Greco-Oriental monarchies: Hellenism, after the Roman conquest of Greece, conquered Rome even as the Orient was conquering Greece.

Every extension of Roman power spread the ferment of Hellenic civilization. The Byzantine Empire wedded Greek to Asiatic culture, and passed on some part of the Greek inheritance to the Near East and the Slavic north. The Syrian Christians took up the torch and handed it to the Arabs, who carried it through Africa to Spain. Byzantine, Moslem, and Jewish scholars conveyed or translated the Greek masterpieces to Italy, arousing first the philosophy of the Schoolmen and then the fever of the Renaissance. Since that second birth of the European mind the spirit of Greece has seeped so thoroughly into modern culture that "all civilized nations, in all that concerns the activity of the intellect, are colonies of Hellas" today . . . Our schools and universities, our gymnasiums and stadiums, our athletics and Olympic games, trace their lineage to Greece . . . Our literature could hardly have existed without the Greek tradition. Our alphabet came from Greece through Cumae and Rome; our language is littered with Greek terms; our grammar and rhetoric, even the punctuation and paragraphing of this page, are Greek inventions. Our literary genres are Greek — the lyric, the ode, the idyl, the novel, the essay, the oration, the biography, the history, and above all the drama; again nearly all the words are Greek . . . Nothing else in Greece seems so foreign to us as its music; and yet modern music (until its return to Africa and the Orient) was derived from medieval chants and dances, and these went back in part to Greece . . . Our debt is least in painting; but in the art of fresco a direct line can be traced from Polygnotus through Alexandria and Pompeii, Giotto and Michelangelo, to the arresting murals of our own day. . . . We are only now freeing ourselves from the fascination of Greek architecture; every city in Europe and America has some temple of commerce or finance whose form or columnar facade came from the shrines of Greek gods . . .

Greek mathematicians laid the foundations of trigonometry and calculus, they began and completed the study of conic sections, and they brought three-dimensional geometry to such relative perfection that it remained as they left it until Descartes and Pascal . . .

But the lover of philosophy will only reluctantly yield to science and art the supreme places in our Grecian heritage. Greek science itself was a child of Greek philosophy — of that reckless challenge to legend, that youthful love of inquiry, which for centuries united science and

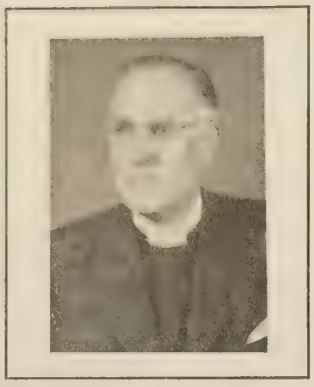
(Continued on page 17)

THE BYZANTINE LEGACY

Excerpts from "BYZANTIUM"
By N. H. Baynes

THE EUROPE of our own day ought to make it easier for us to comprehend the passions of the Byzantine world. We shall never realize to the full the magnitude of the imperial achievement until we have learned in some measure the price at which that achievement was bought.

An attempt may be made to summarize in a few words the character of that achievement: (i) as a custodian trustee East Rome preserved much of that classical literature which it continuously and devotedly studied; (ii) Justinian's Digest of earlier Roman law salved the classical jurisprudence without which the study of Roman legal theory would have been impossible, while his Code was the foundation of the Empire's law throughout its history. The debt which Europe owes for that work of salvage is incalculable; (iii) the Empire continued to write history, and even the work of the humble Byzantine annalist has its own significance: the annalists begin with man's creation and include an outline of the history of past empires because "any history written on Christian principles will be of necessity universal": it will describe the rise and fall of civilizations and powers: it will no longer have a particularistic centre of gravity, whether that centre of gravity be Greece or Rome: a world salvation needed a world history for its illustration: nothing less would suffice. And to the Christian world history was not a mere cyclic process eternally repeating itself, as it was to the Stoic. History was the working out of God's plan: it had a goal and the Empire was the agent of a divine purpose. And Byzantine writers were not content with mere annalistic: in writing history the East Roman not only handed down to posterity the chronicle of the Empire's achievement, he also recorded the actions of neighbouring peoples before they had any thought of writing their own history. Thus it is that the Slavs owe to East Rome so great a debt; (iv) the Orthodox Church was a Missionary Church, and from its work of evangelization the Slav peoples settled on its frontiers derived their Christianity and a vernacular Liturgy; (v) it was in an eastern province of the Empire — in Egypt — that monasticism took its rise. Here was initiated both the life of the solitary and the life of an ascetic community. It was by a Latin translation of St. Athanasius' Life of St. Antony, the first monk, that monasticism was carried to the West, and what monasticism — Egypt's greatest gift to the world — has meant in the history of Europe cannot easily be calculated. It was the ascetics of East Rome who fashioned a mystic theology which transcending reason sought the direct experience of the vision of God and of union with the God-head (theosis). Already amongst the students of western Europe an interest has been newly created in this Byzantine mysticism, and as more documents are translated that interest may be expected to arouse a deeper and more intelligent comprehension; (vi) further, the Empire gave to the world a religious art which today western Europe is learning to appreciate with a fuller sympathy and a larger understanding. Finally, let it be repeated, there remains the historic function of Constantinople as Europe's outpost against the invading hordes of Asia. Under the shelter of that defense of the Eastern gateway western Europe could refashion its own life: it is hardly an exaggeration to say that the civilization of western Europe is a by-product of the Byzantine Empire's will to survive.



Greek Literature and The New Testament

By FREDERICK C. GRANT
Professor of Biblical Theology
Union Theological Seminary

A NEW WORLD began for Palestine and Western Asia in the fourth century before Christ. The conquest of the Persian Empire and of Western Asia by Alexander of Macedon brought to that part of the world a knowledge of the Greek language, and with it a totally new outlook and orientation. It was, of course, the old world with a new orientation: there are no "breaks" in the continuity of history. As Goethe said, "Mankind is always advancing, man remains ever the same." Man has been much the same ever since the rise of civilization, i.e. since the dawn of recorded history. But in the fourth century B.C. new forces were released in the world, new interests seized men's minds, new horizons appeared out of the mists of the surrounding seas. Nations that had slumbered for centuries suddenly became aware of great issues and possibilities. Universal trade and travel came about. Men began to philosophize, i.e. to wonder about the meaning of life, and to examine what is the right kind of life for men to live, or even what is the best kind of life, both privately and in the state. What is man? What is the world we live in? What about the gods — are they many or few, or even only One? Does man live beyond death? How can one be sure? How can one obtain some guarantee of happiness beyond death? These and hundreds of other questions entered men's minds, and demanded answers. For the whole world, the whole inhabited earth, the *oikoumene*, had become Greek, i.e. Greek-speaking, Greek-thinking, Greek-feeling. It was the beginning of the long "Hellenistic" age, which lasted until the conquest of the Western world and of Western Asia by Rome; in fact, it lasted longer still, for the conquering Romans were themselves conquered by Greek culture, art, philosophy. "Captive Greece captivated her captor." This culture lasted on into the Middle Ages and later; the Renaissance in Italy was essentially a revival of Greek learning. Much that is best in Western civilization is still marked by its Greek origin. Where the world has revolted against Hellenism, in art, learning, philosophy, it has tended to lapse into barbarism.

It was into this world that Christ was born, this world of Hellenized Western Asiatic civilization — not on the distant frontiers of the ancient world, but near its center. For Syria on one hand and Egypt on the other were among the foremost examples of Hellenization. The remains of ancient cities, architecture, sculpture; the books produced there; the thousands of Greek papyrus letters and other documents found in Egypt — all this evidence proves how highly Hellenized that part of the world was, in the first century B.C. and in the centuries following. The ancient Church Fathers taught that all this was a part of the divine preparation for the Gospel, for the coming of Christ and the spread of Christianity. The *praeparatio evangelica* included Jewish religion (and the divine revelation through the prophets), Greek philosophy, and Roman law. The idea is a true one, and should be borne in mind by every student of holy scripture and of church history. It was the universal spread of the Greek language (Greek was spoken even in Rome for several centuries) which made it possible to proclaim the message of the Gospel throughout the inhabited earth. The spread of Hellenistic civilization, the building of good roads, the suppression of piracy on the high seas by the Romans, the dissemination of learning, the building of schools, the study of literature and art, poetry, drama, history, philosophy — in brief, the universal dissemination of education was all a part of this divine plan. Everyone could read; most men could write. Even day-laborers in the dockyards and on the quays and in the great grain warehouses knew Greek and could converse in the language of Homer, Plato, Aristotle—even though they did not often discourse *like* Homer, Plato, Aristotle!

But the great advantage was not

Dr. Frederick Grant, Professor of Biblical Theology at Union Theological Seminary, is well known to the intellectuals of America and Europe for introducing a most up to date scientific criticism of the New Testament, the *Form Criticism,* as it is called.

Deeply read in the history and culture of the Hellenistic world, Dr. Grant has indicated in his writings the positive contribution of Greek thought to Christianity as well as the originality of Christianity as a product of Revelation — "The truly real new Creation."

We consider it a privilege to publish Dr. F. Grant's article, "Greek Literature and the New Testament," which he so graciously contributed for this special issue of the "Orthodox Observer."

ly that a common language existed, d common ideas. There were posi- e gains in religious thought. The orld was moving away from the bar- rous primitive cults which had sur- ved from prehistoric times, and om the crude ideas and rites that ıstered about them. There was a genuine movement in the direction monotheism, the belief in one God ıd one only. There were ideas of vine providence, of a mediator be- veen God and the world, of grace ıd help to meet man's need, of the vine response to prayer, of the di- ne demand of righteousness, all of hich prepared men for the Gospel, ther by making them more consci- ıs of their need or by familiarizing ıem with the ideas. On one hand ıe teaching of the philosophers guid- l men's minds in this direction, on ıe other the experience of men in arious cults and rites, especially the ıysteries, enabled them to grasp bet- er the "deep things of God." This oes not mean that everyone was ıitiated, or that the mystery cults ere like sacraments conveying life nd immortality; but it means that ıe ideas of renewal, of a fresh start f life, a cleansing of the soul, were idespread and "in the air." All this s of profound significance for the tudent of the New Testament, and elps to make its background real to im.

I might illustrate this in several ays, were there time or space for it. But I can offer at least one illustra- ion. The New Testament student ought to know Greek literature — he hould "steep his mind" in it, year n, year out. As a noble Renaissance cholar said, "One can never get too nuch Greek!" The meaning of words n the New Testament is partly de- ived from the common or *koine* Greek spoken throughout the Roman empire in the first century, and partly from the inherited literature of the classical Greek age, the 5th and 4th centuries B.C. It was also influenced by the use made of Greek by the translators of the Old Testament, the *Septuagint* (from 250 B.C. onwards), and by the Graeco-Jewish writers, especially in Egypt, i.e. in Alexandria. One can find these meanings listed in the lexicon, chiefly the great N.T. Lexicon of Preuschen-Bauer, soon to appear in English, and in Kittel's "Theological Word-Book of the N. T.," of which a few articles only have been translated from German into English. But I am speaking about something even more important, and lying beneath the philological history and analysis of the language: I mean the ideas. There are certain religious ideas found in Greek literature which are simply indispensable for the interpretation of the New Testament as well as of the Old. Of course they really are there, in the Bible — but the ordinary reader is not so likely to see them when he reads only the Bible, without the parallel literature of Greece, casting its shafts of lateral light from a distance. As the eminent historian of Greek religion, Martin Nilsson, has said, "There are only two religions whose history is adequately documented, the ancient Hebrew and the ancient Greek."

The idea I refer to is that of *sin as pollution*, i.e. something which needs not simply to be forgiven or forgotten but actually *removed*. This was the meaning of ancient rites which undertook to *take away* sins, purge them, remove the *miasma*, the poison-cloud which had settled down upon a city, a nation, a family, as the result of sin. Such sin could be unwitting, as in the case of Oedipus; but it was nevertheless real. And its reality is as clearly recognized in the New Testament as in the Old. Sin can be handled, not by some book-keeping arrangement, with credit enough to offset the debit; it must be met by positive counter activities, as an antiseptic counters a virus or an antidote a poison. We do not just say, "Oh, I'm sorry; please overlook it!" Reparation, restoration, renewed health and wholeness are required — a real righteousness to take the place of the positive sins and of sinfulness. It is this profound sense of the reality of sin and the necessity of active and concrete steps to *remove* it that the New Testament shares with Greek religious thought, seen especially in Aeschylus and Sophocles, but also seen everywhere in the ancient Greek literature. A friend of mine heard me expounding this theme and said, "But we all recognize the sin of pollution, i.e. of filthy conduct, words, thoughts." He missed the point: it is sin *as* pollution; i.e., sin *is* a pollution, and for this, cleansing is absolutely indispensable. If we get this point of view, and share the religious outlook of the ancient world somewhat more fully, we will begin to see why the New Testament makes so much of holy baptism, of the holy supper, of the holy estate of matrimony, of holy living and holy dying, of the whole new orientation of human life which came to pass through the Incarnation: what modern theologians call "the new being in Christ." This is modern language; but the thought is very old — and the epistles of St. Paul fill the whole New Testament with its ringing proclamation.

THE HELLENIC LEGACY

(Continued from page 14)

philosophy in one adventurous quest. . . .

Civilization does not die, it migrates; it changes its habitat and its dress, but it lives on. The decay of one civilization, as of one individual, makes room for the growth of another; life sheds the old skin, and surprises death with fresh youth. Greek civilization is alive; it moves in every breath of mind that we breath; so much of it remains that none of us in one lifetime could absorb it all.

AN APPEAL

By His Eminence Michael, Archbishop of the Greek Orthodox Church of N. and S. America

To All The Faithful Communicants Of Our Greek Orthodox Church

Dear Brethren:

We, who are of Greek origin, know what it is for a people to be enslaved and occupied by tyrants. This we know because some of us lived in beloved Greece when she was beset from all sides by cruel advocates of totalitarian and satanic forces. Just a few years ago our brethren there successfully fought and drove out the Communistic scourge. Yes, indeed, we know, through the centuries, what it is to fight, and die, for justice and freedom. Now, in another country, in Hungary, the same struggle is going on by a valiant people; a struggle for freedom and for the right to live a decent and Christian life. We believe that they too will succeed; they must succeed! With faith in God and with determination the Red Scourge will eventually be wiped out clean from this earth.

The Hungarians are our brothers and sisters and they are members of the family of nations. They too love freedom, and are entitled to the inalienable rights prescribed by our Lord and Saviour Jesus Christ.

We have given them our moral support but more is needed; they must have clothing, food stuffs, and all those other things that they need to sustain themselves so that they can continue their valiant struggle for freedom, for justice, for liberty; gifts coveted, desired, and necessary for the dignity of man. We too must help them. When we have done that then we are truly Orthodox Christians and our brother's keeper as God wants us to be.

The believers in Christ have always triumphed against tyrants, despots, and totalitarian systems that deprive man of his dignity, and his right to live free from such despicable forces.

Therefore, my brethren, I ask you to give whatever you can, for the relief of the Hungarian people. Give through the local relief agencies in your Community organized for that purpose, not to the Archdiocese. I repeat, give what you can, to the local agencies, money, clothing, or foodstuffs and God Almighty will always keep you in His Grace.

With my best paternal wishes for a blessed New Year, I remain

Yours in Christ,

MICHAEL
Archbishop of the Greek Orthodox
Church in North and South America

An Honor for the Mother Church of Christendom . . .

DECEMBER 11, 1956

ARCHBISHOP MICHAEL
10 EAST 79TH STREET
NEW YORK CITY

PRESIDENT D. EISENHOWER HAS REQUESTED THAT THE JOINT CONGRESSIONAL INAUGURAL COMMITTEE EXTEND TO YOU AN INVITATION TO PARTICIPATE IN THE INAUGURAL CEREMONY AT THE CAPITOL AT TWELVE NOON, JANUARY 21, 1957, BY GIVING THE FIRST PRAYER. THE MEMBERS OF THE JOINT CONGRESSIONAL INAUGURAL COMMITTEE HOPE THAT YOU WILL ACCEPT THEIR INVITATION AND UPON RECEIPT OF YOUR ACCEPTANCE THE COMMITTEE WILL THEN ADVISE YOU AS TO FURTHER DETAILS.

STYLES BRIDGES, CHAIRMAN JOINT
CONGRESSIONAL INAUGURAL COMMITTEE

DECEMBER 12, 1956

THE HON. STYLES BRIDGES, CHAIRMAN
JOINT CONGRESSIONAL INAUGURAL COMMITTEE
WASHINGTON, D. C.

PLEASE ACCEPT MY HEARTFELT THANKS FOR INVITATION OF OUR BELOVED PRESIDENT AND OF YOUR HONORABLE COMMITTEE TO ATTEND AND PARTICIPATE IN INAUGURAL CEREMONY. INDEED WAS DEEPLY TOUCHED AND CONSIDER IT AN HONOR FOR THE MOTHER CHURCH OF CHRISTENDOM, THE GREEK ORTHODOX. THANK YOU AGAIN AND I ASSURE YOU OF MY PRESENCE UPON THAT OCCASION.

ARCHBISHOP MICHAEL

ΚΙΝΗΣΙΣ ΕΠΙΣΚΟΠΙΚΩΝ ΠΕΡΙΦΕΡΕΙΩΝ

Β΄. ΕΠΙΣΚΟΠΙΚΗ ΠΕΡΙΦΕΡΕΙΑ

ήνυμα έορτῆς ριστουγέννων

Εἰς τὸ ἐπ' εὐκαιρίᾳ τῆς ἑορτῆς ὸν Χριστουγέννων ἐγκύκλιον αὐτοῦ ράμμα πρὸς τὰ πνευματικὰ τέκνα ης Βας 'Επισκοπικῆς Περιφερείας Θεοφιλέστατος 'Επίσκοπος Ναζιανοῦ κ. 'Ιεζεκιὴλ ὁμιλεῖ περὶ τῆς ἀγάης τοῦ Θεοῦ «ὅστις στέλλει τὸν υἱόν ου, τὸν Μονογενῆ, εἰς τὸν κόσμον, ότι ἀγαπᾶ τὸν κόσμον καὶ διότι θέει καὶ ζητεῖ τὴν σωτηρίαν τοῦ ἀνρώπου» καὶ προτρέπει τοὺς Χριστιαούς, ὅπως ἐμπράκτως ἐνασκήσουν ην ἀρετὴν τῆς ἀγάπης, ἐνθυμηθοῦν ὺς πτωχοὺς καὶ τοὺς ἐδῶ καὶ τοὺς ς τὴν Γενέτειραν καὶ προσφέρουν πὲρ τῆς ἀνεγέρσεως τοῦ Γηροκοείου τὸ εἰς τὸν ἔρανον τὸν ὁποῖον ενεργεῖ διὰ τὸν σκοπὸν αὐτὸν τὸ Archdiocese Welfare Foundation" τῆς ιεριφερείας ταύτης.

Ξορτὴ Παρεκκλησίου Επισκοπείου καὶ Ιερατ. Συνέδριον

Ἡ μνήμη τοῦ ὁσίου καὶ Θεοφόρου Πατρὸς ἡμῶν 'Αντωνίου θὰ πανηγυισθῇ μετὰ τῆς συνήθους ἐπιβλητικόητος εἰς τὸ φερώνυμον Παρεκκλήιον τοῦ 'Επισκοπείου (1549 N. Astor t. Chicago. Ill.)

Τὴν ἰδίαν ἡμέραν θὰ ψαλῇ ἐπιμνηόσυνος δέησις ὑπὲρ ἀναπαύσεως ης ψυχῆς τοῦ ἀειμνήστου 'Επισκόου Σικάγου Κυροῦ Γερασίμου.

Μετὰ τὴν Θείαν Λειτουργίαν θὰ αρατεθῇ εἰς τὴν Μεγάλην αἴθουσαν οῦ 'Επισκοπείου τράπεζα διὰ τοὺς ὐλαβεστάτους ἱερεῖς τῆς Περιφεείας καὶ ταύτης θὰ ἐπακολουθήσῃ ενικὴ Συνέλευσις τῶν ἱερέων κατὰ ὴν ὁποίαν θὰ συζητηθοῦν αἱ ἀποφάεις τῆς 13ης Κληρικολαϊκῆς καὶ ἡ φαρμογὴ αὐτῶν καὶ ἄλλα ζωτικῆς ημασίας θέματα.

Μνημόσυνον

Τὴν Κυριακὴν 20ὴν 'Ιανουαρίου, ἰς τὸν Καθεδρικὸν Ναὸν τοῦ Εὐαγνελισμοῦ τῆς Θεοτόκου ἐν Σικάγῳ ὰ τελεσθῇ 'Αρχιερατικὴ Λειτουργία καὶ θὰ ψαλῇ τριετὲς ἱερὸν μνημόσυον ὑπὲρ τῆς ψυχῆς τοῦ ἀειμνήστου Ἐπισκόπου Σικάγου Κυροῦ Γερασίου.

Γενικαὶ Συνελεύσεις Φιλοπτώχων

Συμφώνως πρὸς ὁδηγίας τῆς 'Ιερᾶς 'Αρχιεπισκοπῆς καὶ τοῦ ἐν Νέᾳ Ὑόρκῃ Κεντρικοῦ Διοικητικοῦ Συμβουλίου τῆς Φιλοπτώχου, προσεκλήθησαν εἰς Γενικὴν Συνέλευσιν, διὰ τὴν 29ην 'Ιανουαρίου, ὅλα τὰ Φιλόπτωχα Τμήματα τῆς Περιφερείας ἵνα λάβουν γνῶσιν ἀνακοινώσεων σχετικῶς μὲ τὰς ἀποφάσεις κατὰ τὴν ἐν Οὐασιγκτῶνι Γενικὴν Συνέλευσιν ὅλων τῶν Φιλοπτώχων τῆς 'Αρχιεπισκοπῆς, συζητήσουν τὴν ἐφαρμογὴν τῶν ἀποφάσεων τούτων, προβοῦν εἰς τὴν ἵδρυσιν 'Ομοσπονδίας Φιλοπτώχων Σικάγου καὶ ἐκλέξουν προεδρεῖα καὶ Διοικητικὰ Συμβούλια τῆς 'Ομοσπονδίας.

Γ΄. ΕΠΙΣΚΟΠΙΚΗ ΠΕΡΙΦΕΡΕΙΑ

'Εκλογαὶ 'Ιερατ. Συνδέσμου

Εἰς τὰς 14 Δεκεμβρίου, συνῆλθον εἰς συνεδρίασιν τὰ μέλη τοῦ 'Ιερατικοῦ Συνδέσμου τῆς 3ης 'Επισκοπικῆς Περιφερείας (Νέα 'Αγγλία καὶ Καναδᾶ) ἐν τῇ 'Ιερᾷ Θεολογικῇ Σχολῇ τῆς 'Αρχιεπισκοπῆς.

Παρευρέθησαν ὁ Θεοφ. 'Επίσκοπος 'Ελαίας κ. 'Αθηναγόρας καὶ οἱ ἱερεῖς τῆς Περιφερείας. Διενεργήθησαν ἐκλογαὶ πρὸς ἀνάδειξιν Διοικητικοῦ Συμβουλίου. 'Εξελέγησαν οἱ ἑξῆς ἱερεῖς: π. Σπυρίδων Μουρίκης, Hyannis. Mass., Πρόεδρος, π. Κων. Μπεμπῆς, New Bedford, Mass., 'Αντιπρόεδρος, π. Χριστόδουλος Καλογεράκης,Fall River, Mass., Γραμματεὺς καὶ ὁ π. Θεόδωρος Μπαγλανέας, Pawtucket, R.I., Ταμίας.

ΣΤ΄. ΕΠΙΣΚΟΠΙΚΗ ΠΕΡΙΦΕΡΕΙΑ

'Επίσκεψις Κοινοτήτων

Ὁ Θεοφ. 'Επίσκοπος Τροπαίου κ. Πολύευκτος, ἐπεσκέφθη κατὰ τὸν μῆνα Δεκέμβριον τὰς κάτωθι Κοινότητας: Lincoln Park, Mich., "Αγιον Νικόλαον Detroit, Mich., Clarksburg, W. Va., "Αγιον Νικόλαον Youngstown, Ohio, St. Michael's, Cambell, Ohio. "Αγιον Σπυρίδωνα Monessen, Pa., Jamestown, N. Y.

Συνέδρια

Τὴν 8ην Δεκεμβρίου ὁ Θεοφιλέστατος Τροπαίου ἐκάλεσεν τοὺς ἱερεῖς τοῦ Detroit καὶ ἔδωκεν ὁδηγίας:

α) Πρὸς διοργάνωσιν Συνεδρίου ἱερέων καὶ νέων τὴν Β΄. Ἑβδομάδα τῶν Νηστειῶν μὲ θέμα τὴν διαφώτισιν τοῦ 'Αμερικανικοῦ κοινοῦ ἐπὶ τοῦ ἔργου τῆς 'Ορθοδόξου 'Εκκλησίας εἰς τὰ σύγχρονα κοινωνικὰ καὶ διανοητικὰ ρεύματα, καί,

β) Πρὸς διοργάνωσιν ἐπιβλητικὴν τοῦ 'Εσπερινοῦ τῆς 'Αγάπης ὑφ' ὅλων τῶν Κοινοτήτων Detroit ὁμοῦ καὶ κατὰ τρόπον ἁρμόζοντα εἰς τὴν ἀποστολὴν καὶ τὸ κῦρος, ὅπερ λαμβάνει ἡ 'Ορθόδοξος 'Εκκλησία μας ἐν 'Αμερικῇ.

Τὴν αὐτὴν ἡμέραν συνεδρίασεν εἰς τὸ 'Επισκοπεῖον ἑνωρὶς τὸ Περιφερειακὸν Συμβούλιον τῆς G.O.Y.A.

Τὴν 3ην Δεκεμβρίου ἐγένετο συνεδρίασις τῆς 'Ομοσπονδίας τῶν Φιλοπτώχων 'Αδελφοτήτων τῆς ΣΤ΄. Περιφερείας ὑπὸ τὴν προεδρίαν τοῦ Θεοφιλεστάτου εἰς τὴν εἰδικὴν αἴθουσαν τοῦ 'Επισκοπείου καθ' ἣν ἐλήφθησαν σοβαραὶ ἀποφάσεις. Αἱ ἐφημερίδες τῆς πόλεως ἐλθοῦσαι εἰς τὸ 'Επισκοπεῖον ἐφωτογράφησαν τοὺς ἀξιωματούχους μετὰ τοῦ Θεοφιλεστάτου.

Τὴν 14ην Δεκεμβρίου προσκληθεὶς παρηκολούθησεν τὸ ἔργον τῆς Γενικῆς Συνελεύσεως τῆς νεοσυστάτου Φιλοπτώχου 'Αδελφότητος τῆς Ὑπαντῆς τοῦ East Pittsgurgh, Pa., καὶ ὡμίλησεν μὲ θέμα τὴν ἀποστολὴν τῆς Χριστιανῆς Γυναικός.

Τὴν 16ην Δεκεμβρίου ἐπὶ τῇ εὐκαιρίᾳ τῆς ἐπισκέψεώς του εἰς Clarksburg, W. Va., διοργάνωσεν τμῆμα Φιλοπτώχου 'Αδελφότητος.

"Αλλη Κίνησις

Τὴν 18ην Δεκεμβρίου ὁ Θεοφιλέστατος προέστη τῆς κηδείας τοῦ ἐφησυχάσαντος ἱερέως Πέτρου Παπαδάκου ἐν McKeesport, Pa., καὶ ὡμίλησεν. Ὁ ἀείμνηστος ἐγεννήθη τῷ 1886 ἐν Γυθείῳ, Ἑλλάδος.

Ἡ 'Ομοσπονδία Φιλοπτώχων τῆς ΣΤ΄. Περιφερείας ἐπ' εὐκαιρίᾳ τῶν 'Εορτῶν ἀπέστειλεν δῶρα εἰς ὅλα τὰ ὀρφανὰ τῆς 'Ακαδημίας τοῦ 'Αγίου Βασιλείου καὶ τοῦ ἐν Oakmont, Pa., 'Ορφανοτροφείου "The Bradley Children's Home".

Κατὰ τὴν διάρκειαν τοῦ μηνὸς ὁ Θεοφιλέστατος ἐδέχθη ἱερεῖς, Συμβούλια καὶ ἐπιτροπὰς Κοινοτήτων, ὀργανώσεων καὶ Σωματείων.

Κατὰ τὸν μῆνα Δεκέμβριον ὁ Θεοφιλέστατος ὡμίλησεν ἀπὸ ραδιοφώνου τρεῖς φορὰς ἐπὶ θεμάτων κοινωνικοθρησκευτικοῦ περιεχομένου.

BOOKS AND YOU

REV. DEAN TIMOTHY ANDREWS, Editor
Librarian, Greek Theological Institute
Brookline, Mass.

HELLENISM AND CHRISTIANITY

From time to time many have ventured in books opinions regarding Classical Greek Literature and especially Greek Philosophy in its first contacts with Christianity and the influence, if any, Hellenism exerted upon Christianity.

Almost all of the Greek Fathers of the Church expressed through their writings the thesis that Greek Philosophy became the interpreter of the laws of the True God in the pre-Christian world and Hellenic Literature was the fertile ground for the sowing of the seed of Christianity in the days of St. Paul.

Moreover, Jesus, the leader of the New Faith, said, "The hour has come for the Son of Man to be glorified," when He was informed of the request of Greeks to see Him. Jesus was glorified because Hellenism accepted Christianity even though the Judaistic world didn't fully understand the New Religion so as to transmit it to other nations. Through its Philosophy, the Hellenic world served an apprenticeship so as to understand the New Faith. Further, because the Greek language was spoken throughout the known world, the spread of Christianity was made easier. Not only were the first writings in Greek — such as the Septuagint, the New Testament, the works of the Apostolic Fathers — but the Nicene Creed as well as the Definitions of Dogma and the Canons of the Ecumenical Councils were taught in Greek.

Many works in Greek and English have been written to prove conclusively that Hellenic Literature and Philosophy paved the way for Christianity making it a world-wide religion and not a Judaistic sect.

1) Παπαδοπούλου, Γερασίμου Ἀρχιμ. «Ἡ Ἑλληνικὴ Φιλοσοφία ὡς Προπαιδεία εἰς τὸν Χριστιανισμόν». 258 σελ. Ἀθῆναι, Πιγκουΐνος, 1954.

The Very Reverend Gerasimos Papadopoulos in his treatise deals especially with the two giants among the Greek philosophers, Plato and Aristotle, who, time and time again, express the realization that man is unable to find real happiness within this world but must look for it in his communication with God and in his knowledge of God. Throughout the book, the author brings out many points to prove that Greek Philosophy actually did pave the way for Christianity's spread.

2) Ἀνδρουτσοπούλου, Γρηγορίου. «Ὁ Ἑλληνισμὸς Ὑποφήτης τοῦ Χριστιανισμοῦ». 81 σελ. Ἀθῆναι, 1954.

The author quotes more than fifty Classical Greek writers in his eighty-one page study of the relationship between Christian Ethics and Greek Philosophy. Philosophical definitions made possible doctrinal statements later. The poets and philosophers of Classical Greece were the forerunners of Christianity running with feeble lamps in their "Olympic relay" races and notifying the world of the coming of the other generation of runners led by St. Paul with their brighter lamps of Divine Truth.

3) Livingtson, Sir Richard W. «Ἑλληνικὰ Ἰδανικὰ καὶ Σύγχρονη Ζωή». Μετάφρασις Δ. Χόνδρου. 115 σελ. Ἀθῆναι, Ἀποστ. Διακονία Ἐκκλ. Ἑλλάδ., 1950.

The one-time President of Corpus Christi College of Oxford wrote this book and it proved so valuable a contribution that six years ago it was translated into Greek. He agreed with Matthew Arnold that Christianity and Hellenism both had the same goals, the perfection and salvation of man. For Sir Livingstone, Christianity without Hellenism would have the ascetic, narrow, unjust and burdening monotony of Puritanism. Hellenism gave more accurate definitions of God and cleared up the position of religion in everyday life. St. Augustine came to the Port of Christian Truths with the aid of Plato's teachings in his studies of the Enneads of Plotinus and Cicero's speech concerning philosophy "Hortensius."

4) Ἰωαννίδου, Βασιλείου Χ. «Ὁ Ἀπόστολος Παῦλος καὶ οἱ Στωϊκοὶ Φιλόσοφοι». 206 σελ. Θεσσαλονίκη, 1934. «Ὁ Μυστικισμὸς τοῦ Ἀποστόλου Παύλου καὶ αἱ Θρησκευτικαὶ Ἰδέαι καὶ Τάσεις τῶν Ἑλληνιστικῶν Χρόνων». 138 σελ. 1936.

In both works, Prof. Ioannides explains at length the knowledge St. Paul had of Stoicism and Mystery Religions. His ideas were parallel to theirs but on a much higher level. Both works have found their counterparts in English language works since the thirties.

5) Βρυώνη, Πρωτοπρεσβ. Φιλήμονος Βλαχοπούλου. 159 σ. New York, Divry, 1955.

This work, intended for the layman and written by a priest of our Archdiocese, bristles with quotes from Classical Greek writers and parallel thoughts form the Bible. This thesis, handled adroitly, is that no other nation before Christ came nearer to the teachings of Jesus than the religious, political and philosophical teachings of the Hellenic world.

6) Καψωμένου, Στυλιανοῦ. «Ἡ Ἱστορικὴ Διαμόρφωσις τοῦ Ἑλληνοχριστιανικοῦ Πολιτισμοῦ». 49 σελ. Θεσσαλονίκη, 1953. Κριαρᾶ, Ἐμμανουήλ. «Οἱ Τρεῖς Μεγάλοι Πατέρες τῆς Ἐκκλησίας καὶ τὰ Ἀρχαῖα Γράμματα». 18 σελ. Θεσσαλονίκη, 1955.

Every year, at the Universities of Athens and Salonika, a professor is chosen to deliver a panegyric on the Day of Greek Letters, January 30th, the Feast Day of the Three Hierarchs. The two above, delivered at Salonika, are typical of the speeches delivered on that day. Prof. Styl. Kapsomenos traces the development and spread of the Greco-Christian Civilization and concludes that the future of the Church of Christ depends upon our stand and thoughts regarding Greek Culture. Prof. Emm, Kriaras has as his thesis that the legacy we have from the Byzantine Civilization was made possible only through the fact of the unbroken chain connecting Classical Philosophy with Christian Sermons. That same spirit brought on the Renaissance period which had pulled the rest of Europe out of the depths of the Dark Ages.

7) Flack, Dr. E. E. "The Greek Contribution to our Common Faith."

An eight page pamphlet published by our Archdiocese summarizing many of the ideas expressed in many full-length books.

8) A few of the books that found their way in print dealing with our theme are:

Aall, A. A. "The Hellenistic Element in Christianity." 92 pp. London, Hodder, 1931.

Angus, Samuel. "The Mystery Religions and Christianity." 359 pp. Scribner, 1928.

Angus, Samuel. "Religious Quests of the Greco-Roman World." Scribner, 1929.

Bevan, Edwyn R. "Hellenism vs. Christianity." 275 pp. London, Allen, 1930.

Friedlander, G. "Hellenism and Christianity." Bloch, 1912.

Halliday, W. R. "Pagan Background of Early Christianity." Liverpool, 1928.

Hatch, E. "Influence of Greek Ideas and Usages upon the Christian Church." Scribner, 1912.

Shear, T. E. "The Influence of Plato on St. Basil." Bellevue, 1906.

Ο ΟΡΘΟΔΟΞΟΣ ΠΑΡΑΤΗΡΗΤΗΣ

ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ

νδιαφέρουσαι Εἰδήσεις

-Τὴν 11ην τρέχοντος συνέρχε- τὸ Μικτὸν Συμβούλιον τῆς Ἱε- ς Ἀρχιεπισκοπῆς, τὸ ὁποῖον με- ὺ ἄλλων θὰ καθορίσῃ καὶ τὰ σά, τὰ ὁποῖα θὰ λάβῃ ἕκαστον ερήσιον Ἑλληνικὸν Σχολεῖον μφώνως πρὸς τὴν ἀπόφασιν τῆς ς Κληρικολαϊκῆς.

-Τὴν 13ην τρέχοντος ἡμέραν ριακήν, ὁ Σεβασμιώτατος θὰ τε- σῃ τὴν Θείαν Λειτουργίαν ἐν τῷ ρῷ Ναῷ τοῦ Ἁγίου Σπυρίδωνος ι θὰ διενεργήσῃ ἐν συνεχείᾳ ἔ- νον ὑπὲρ τῆς ἀνεγέρσεως τοῦ ινοτικοῦ Κέντρου τῆς Κοινότη- ς ταύτης, τῆς ὁποίας μεγάλοι ργέται τυγχάνουν οἱ κ. κ. Θ. οϊλανὸς καὶ Κ. Γουλανδρῆς.

-Τὴν 15ην τρέχοντος ἐκλήθησαν αντες οἱ εὐλαβέστατοι ἱερεῖς τῆς ς Ἐπισκοπικῆς Περιφερείας εἰς ν Ἱερὰν Ἀρχιεπισκοπήν, ἵνα ὑπὸ ν Προεδρίαν τῆς Α. Σ. συσκε- οῦν περὶ τῆς Ἱερᾶς ἀποστολῆς ν ὑπὸ τὸ φῶς τῶν ἀποφάσεων ς 13ης Κληρικολαϊκῆς Συνελεύ- ως.

-Τὴν 17ην τρέχοντος τὸ Ἡμε- σιον Ἑλληνικὸν Σχολεῖον τοῦ Ἀ- ου Ἀνδρέου θὰ ὀργανώσῃ τὴν ρτὴν τῶν Ἑλληνικῶν Γραμμά- ν τοῦ ἔτους τούτου, θὰ παραστῇ εἰς αὐτὴν καὶ ὁ Σεβασμιώτατος ρχιεπίσκοπος, ὅστις θὰ ὁμιλήσῃ ετικῶς εἰς τοὺς γονεῖς τῶν παι- ῶν, ποὺ φοιτοῦν εἰς τὸ Σχολεῖον.

-Τὴν 18ην τρέχοντος καὶ ὥραν ν μ. μ. δίδεται ἡ ἑορτὴ τῆς Φι- πτώχου Ἀδελφότητος τοῦ Καθε- ικοῦ Νέας Ὑόρκης. Εἰς τὴν ἑορ- ν προσκληθεὶς θὰ παρευρεθῇ καὶ Σεβασμιώτατος Ἀρχιεπίσκοπος.

-Τὴν 19ην τρέχοντος θὰ ἀνα- χωρήσῃ εἰς Οὐασιγκτῶνα ὁ Σεβ. Ἀρχιεπίσκοπος, ἵνα τὴν ἐπομένην τελέσῃ τὴν Θείαν Λειτουργίαν εἰς τὸν Ἱερὸν Ναὸν τοῦ Ἁγίου Κων- σταντίνου, παρευρεθῇ τὸ ἑσπέρας τῆς Κυριακῆς εἰς τὸ Συμπόσιον, τὸ ὁποῖον θὰ παρατεθῇ ἐπὶ τῇ εὐκαι- ρίᾳ τῆς ἐγκαταστάσεως τοῦ Προ- έδρου τῆς χώρας ἡμῶν εἰς τὰ ἐπί- σημα καθήκοντα αὐτοῦ καὶ τὴν ἐ- πομένην, 21ην Ἰσνουαρίου, παρα- στῇ εἰς τὴν ἐπίσημον τελετὴν τῆς ἐγκαταστάσεως, καθ' ἣν θὰ ἀνα- πέμψῃ εἰδικὴν εὐχὴν ὑπὲρ τοῦ Προ- έδρου καὶ Ἀντιπροέδρου τῆς χώ- ρας ἡμῶν.

-Προσεκλήθησαν εἰς συνεδρίασιν διὰ τὴν 24ην Ἰανουαρίου ἅπασαι αἱ Φιλόπτωχοι Ἀδελφότητες τῆς Α΄. Ἐπισκοπικῆς Περιφερείας, ἵνα λάβουν ἀποφάσεις σχετικὰς μὲ τὴν 13ην Κληρικολαϊκὴν τῶν Φιλο- πτώχων καὶ προβοῦν εἰς τὴν ἵδρυ- σιν Ὁμοσπονδίας Φιλοπτώχων Ἀ- δελφοτήτων τῆς Ἁγ. Ἐπισκοπικῆς Περιφερείας.

ΔΙΕΥΘΥΝΣΙΣ ΠΑΙΔΕΙΑΣ ΚΑΙ ΕΛΛΗΝΙΚΩΝ ΓΡΑΜΜΑΤΩΝ

-Τὸ Κεντρικὸν Ἐκπαιδευτικὸν Συμβούλιον, προεδρευόμενον ὑπὸ τοῦ Σεβασμιωτάτου Ἀρχιεπισκό- που κ. Μιχαήλ, ἀπεφάσισε νὰ προ- σδώσῃ μεγαλυτέραν ἔκτασιν εἰς τὸ πρόγραμμα τοῦ ἑορτασμοῦ τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμ- μάτων. Τὸ καταρτισθὲν πρόγραμ- μα ἐστάλη ἤδη εἰς τοὺς ἐνδιαφε- ρομένους. Εἰς τὴν εἰδικὴν σελίδα τοῦ παρόντος τεύχους, τῆς ὁποίας ἡ ἐπιμέλεια ἀνήκει εἰς τὴν Διεύ- θυνσιν τῆς Παιδείας, παρέχονται συμπληρωματικὰ στοιχεῖα, ὅλως χρήσιμα διὰ τὸν καταρτισμὸν τοῦ προγράμματος τῆς ἐν λόγῳ Ἑβδο- μάδος εἰς ἑκάστην Κοινότητα.

-Ἐστάλη ἐπιστολὴ εἰς τοὺς Προέδρους ὅλων τῶν μεγάλων Πανεπιστημίων τῆς Ἀμερικῆς, διὰ τῆς ὁποίας καθίστανται γνωστὰ εἰς αὐτοὺς ἡ ἔννοια καὶ τὸ πρόγραμμα τῆς Ἑβδομάδος τῶν Ἑλληνικῶν Γραμμάτων.

-Αἱ Ἑλληνικαὶ Ἀρχαί, ὡς καὶ τὰ ἀνώτερα Ἑλληνικὰ Ἐκπαιδευ- τικὰ Κέντρα, ἐξέφρασαν δι' ἐπιστο- λῶν των πρὸς τὸν Σεβασμιώτατον τὴν βαθυτάτην των ἱκανοποίησιν καὶ τὴν χαρὰν των διὰ τὴν πρωτο- βουλίαν τῆς Ἑλληνικῆς Ἀρχιεπι- σκοπῆς, ὅπως ὀργανώσῃ τὴν Ἑ- βδομάδα τῶν Ἑλληνικῶν Γραμ- μάτων.

-Δι' ἐγκυκλίου του πρὸς τοὺς Θεοφιλεστάτους Ἐπισκόπους καὶ τοὺς Ἱερεῖς ὁ Σεβασμιώτατος ἐ- ξαίρει τὸ ἔργον τοῦ Ἑλληνικοῦ Τύπου καὶ τονίζει τὴν ἀνάγκην, ὅ- πως πάντες οἱ ἐνδιαφερόμενοι διὰ τὴν προαγωγὴν τοῦ ἔργου τῆς Ἐκ- κλησίας ἐνισχύσουν τὸν Τύπον διὰ παντὸς τρόπου, δεδομένης τῆς ὑψη- λῆς τούτου ἀποστολῆς καὶ τῆς ἀ- νεκτιμήτου ὑπηρεσίας, τὴν ὁποίαν προσφέρει εἰς τὴν Ὁμογένειαν.

-Συνετάχθη τὸ Καταστατικὸν τοῦ Ταμείου Συντάξεως τῶν Ἐκ- παιδευτικῶν, εἰς ἐκτέλεσιν σχετι- κῆς ἀποφάσεως τῆς τελευταίας Κληρικολαϊκῆς. Τὸ Καταστατικὸν τοῦτο, εὐθὺς ὡς ἐγκριθῇ ἁρμοδίως, θὰ τεθῇ ἐν ἰσχύει.

-Ὁ Σεβασμιώτατος δι' εἰδικῆς ἐγκυκλίου συνιστᾷ θερμῶς εἰς τὴν ὀργάνωσιν τῶν Νέων G.O.Y.A., ὅ- πως λάβῃ μέρος ἐνεργὸν εἰς τὴν ἑορτὴν τῶν Γραμμάτων. Οἱ Νέοι καθοδηγούμενοι καταλλήλως ὑπὸ τῶν Ἱερατικῶν Προϊσταμένων, ἐ-

ξεδήλωσαν ἤδη τὴν χαράν των καὶ τὴν διάθεσίν των νὰ ὀργανώσουν εἰς κάθε Κοινότητα εἰδικὴν συγκέντρωσιν μὲ ἁρμοδίους ὁμιλητὰς καὶ μὲ θέματα σχετικὰ μὲ τὸ Ἑλληνικὸν Πνεῦμα καὶ τὴν ἐπίδρασίν του ἐπὶ τῆς πνευματικῆς καὶ πολιτιστικῆς Ἀμερικανικῆς ζωῆς.

—Ὁ Διευθυντὴς τῆς Παιδείας καὶ τῶν Ἑλληνικῶν Γραμμάτων κ. Φίλιππος Ἐμμανουὴλ θὰ διδάσκῃ ἀπὸ τοῦ Ἀκαδημαϊκοῦ ἔτους 1957 εἰς τὸ Columbia University τὸ μάθημα: «Ἡ Νεωτέρα Ἑλλὰς καὶ ὁ Νεοελληνικὸς Πολιτισμός». Τὸ μάθημα τοῦτο ἔχει ἐνταχθῇ ἐπισήμως εἰς τὸ πρόγραμμα τοῦ Πανεπιστημίου καὶ παρέχει εἰς τοὺς φοιτητὰς 3 Points κατὰ Ἀκαδημαϊκὴν Περίοδον.

ΚΑΤΗΧΗΤΙΚΟΝ ΓΡΑΦΕΙΟΝ

Ὑπὸ τοῦ Σεβασμιωτάτου Ἀρχιεπισκόπου μας κατηρτίσθη ἡ Κριτικὴ Ἐπιτροπή, ὑπὸ τὴν κρίσιν τῆς ὁποίας θὰ τεθοῦν τὰ ὑποβληθέντα δοκίμια κατηχητικῶν βοηθημάτων συμφώνως πρὸς τοὺς ὅρους τοῦ ἀπὸ τοῦ θέρους προκηρυχθέντος διαγωνισμοῦ.

Ἡ Ἐπιτροπὴ αὕτη, τελοῦσα ὑπὸ τὴν προεδρίαν τοῦ Ἀρχιεπισκόπου, ἀποτελεῖται ἐκ τῶν Αἰδ. Θ. Θεοδωρίδου, Δ. Φράγκου, Χρ. Πάππα, Κ. Καζάνα, τοῦ κ. Ἡλ. Ζιώγα καὶ τοῦ Διευθυντοῦ τοῦ Κατηχητικοῦ Γραφείου κ. Ξ. Διαμαντοπούλου.

Ὑπὸ τὴν κρίσιν τῆς Ἐπιτροπῆς ἐτέθησαν ἤδη δύο ἐκ τῶν ἐν κυκλοφορίᾳ κατηχητικῶν βοηθημάτων μετὰ σχετικὴν ἀναθεώρησιν αὐτῶν. Ἐν συνεχείᾳ ἡ Ἐπιτροπὴ θὰ ἐπιληφθῇ τῆς ἐξετάσεως τῶν ὑποβληθέντων δοκιμίων νέων κατηχητικῶν βοηθημάτων. Θὰ καταβληθῇ προσπάθεια, ὥστε ἡ ἐργασία τῆς Ἐπιτροπῆς νὰ τερματισθῇ ὅσον τὸ δυνατὸν συντομώτερον, διὰ νὰ δοθοῦν εἰς τὴν δημοσιότητα μερικὰ ἐκ τῶν νέων βοηθημάτων πρὸ τῆς ἐνάρξεως τοῦ νέου Σχολικοῦ ἔτους.

ΓΡΑΦΕΙΟΝ «ΟΡΘΟΔΟΞΟΥ ΠΑΡΑΤΗΡΗΤΟΥ»

Εἰς ἐκτέλεσιν σχετικῆς ἀποφάσεως τῆς 13ης Κληρικολαϊκῆς διωρίσθησαν ὑπὸ τῶν οἰκείων Ἐπισκόπων διὰ τὴν προώθησιν τοῦ Περιοδικοῦ, τὴν ἐνημέρωσίν του διὰ καταλλήλων ἀνταποκρίσεων περὶ τῆς Κοινοτικῆς κινήσεως τῆς Περιφερείας των καὶ παρακολούθησιν τῶν περὶ τοῦ περιοδικοῦ ἀποφάσεων τῆς 13ης Κληρικολαϊκῆς οἱ κάτωθι: α) Διὰ τὴν Β΄. Ἐπισκοπικὴν Περιφέρειαν, Αἰδεσιμ. Εὐάγγελος Κωνσταντινίδης, Δίδες Αἰκατερίνη Βαλώνη καὶ Μ. Κουβαρᾶ, καὶ οἱ κ. κ. Δ. Κουνέλης καὶ Ἀνδρέας Κοπανιτσάνος. β) Διὰ τὴν Γ΄. Ἐπισκοπικὴν Περιφέρειαν, ὁ Ἀρχιμ. Χρ. Παπαλάμπρου, καὶ οἱ κ. κ. Ἀδρέας Παπασταυρίδης καὶ Ἰωάννης Παύλου.

Ἡ Ἱερὰ Ἀρχιεπισκοπὴ καὶ ἡ Διεύθυνσις τοῦ περιοδικοῦ συγχαίρουν τοὺς νέους των συνεργάτας ἀπὸ τοὺς κόπους τῶν ὁποίων ἕνα μεγάλο μέρος τῆς προόδου τοῦ περιοδικοῦ θὰ ἐξαρτηθῇ.

ΘΕΟΛΟΓΙΚΗ ΣΧΟΛΗ

Σύμφωνα μὲ σχετικὴν ἐγκύκλιον τῆς Ἱερᾶς Ἀρχιεπισκοπῆς θὰ γίνῃ τὴν Κυριακὴν τοῦ Θωμᾶ, 28ην Ἀπριλίου, δεῖπνον εἰς ὅλας τὰς Κοινότητας τῆς Ἀμερικῆς ὑπὲρ τῆς Θεολογικῆς Σχολῆς καὶ εἰδικώτερον πρὸς ἀναδιοργάνωσιν τοῦ Τυπογραφείου αὐτῆς. Τὸ εἰσιτήριον τοῦ δείπνου θὰ εἶναι $20.00. Εἰς τὰς μεγάλας πόλεις ὅπου εἶναι περισσότεραι τῆς μιᾶς Κοινότητες θὰ γίνῃ ἓν μόνον δεῖπνον, τῇ συνεργασίᾳ ὅλων τῶν Κοινοτήτων.

ΑΚΑΔΗΜΙΑ ΑΓΙΟΥ ΒΑΣΙΛΕΙΟΥ

Μεγάλαι Δωρεαὶ

Εἰς τοὺς μεγάλους δωρητὰς τῆς Ἀκαδημίας προσετέθη τελευταίως ὁ ἐκλεκτὸς ὁμογενὴς κ. ΓΡΗΓΟΡΙΟΣ ΜΠΑΝΟΣ ἐκ Syracuse, N. Y., μὲ τὴν γενναίαν δωρεὰν τῶν $10,000.00.

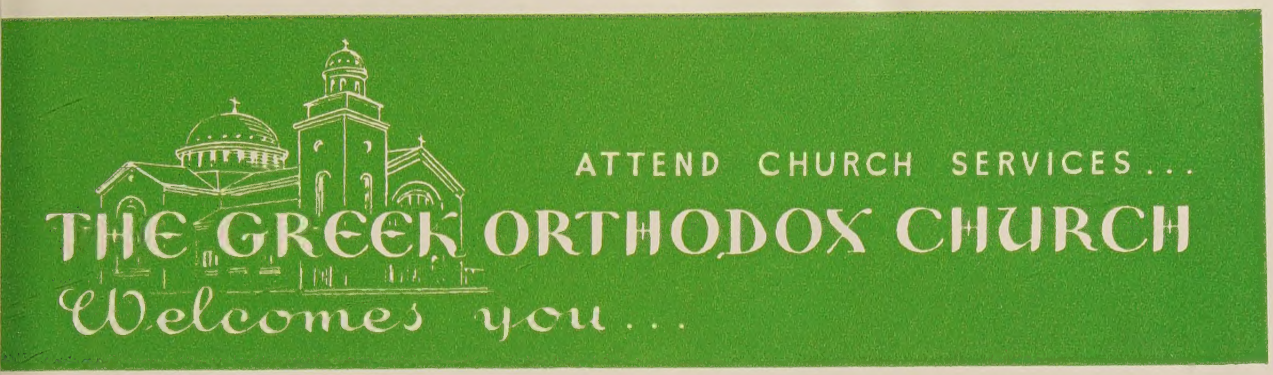
Τὴν δωρεάν του αὐτὴν ἐπέδωσε ὁ κ. Μπάνος πρὸς τὸν Διευθυντὴ τῆς Ἀκαδημίας, ὁ ὁποῖος τὸν ἐπεσκέφθη εἰς τὴν οἰκίαν του εἰς Syracuse, N. Y., κατόπιν ἐκφρασθείσης προσωπικῆς ἐπιθυμίας του, διὰ νὰ τοῦ παράσχῃ πληροφορίας περὶ τοῦ ἔργου καὶ τῶν ἀναγκῶν τοῦ Ἱδρύματος.

Ὁ κ. Γρ. Μπάνος, γνωστὸς διὰ τὰ φιλογενῆ του αἰσθήματα, τὴν εὐσέβειάν του καὶ τὴν προσήλωσίν του εἰς τὰς παραδόσεις μας ἔχει προσφέρει σημαντικὰ ποσὰ εἰς τὴν Ἑλληνικὴν Κοινότητα τοῦ Syracuse N. Y., Τελευταίως δὲ ἐξέπληξε τὴν Κοινωνίαν τῆς πόλεως αὐτῆς μὲ τὴν γενναιοτάτην δωρεάν του πρὸς τὸ Πανεπιστήμιον τοῦ Syracuse ἐκ $1,000,000.00.

Ἡ Ἀκαδημία ἦτο σχεδὸν ἄγνωστος εἰς τὸν κ. Μπάνον. Τὰς πρώτας πληροφορίας περὶ τοῦ Ἱδρύματος ἔλαβεν πρό τινος ἀπὸ τὸν ἐκλεκτὸν Ἱερατικὸν Προϊστάμενον τῆς Κοινότητος Αἰδ. Μ. Χαρμαντᾶν, εὐθὺς δὲ ἀμέσως ἐξέφρασε τὴν ἐπιθυμίαν νὰ ἐπικοινωνήσῃ μὲ τὴν Διεύθυνσιν τοῦ Ἱδρύματος, διὰ νὰ λάβῃ περισσοτέρας ὑπευθύνους πληροφορίας.

Μετὰ τὴν προσωπικὴν συνέντευξίν του μετὰ τοῦ Διευθυντοῦ τῆς Ἀκαδημίας ὁ κ. Μπάνος ἐνεχείρισε εἰς αὐτὸν δύο ἐπιταγάς, 10 χιλιοδολλάρια διὰ τὸ Building Fund τοῦ Ἱδρύματος καὶ 100 δολλάρια Χριστουγεννιάτικον δῶρον διὰ τὰ παιδιὰ τῆς Ἀκαδημίας. Ὑπάρχουν δὲ ὅλαι αἱ ἐνδείξεις ὅτι ὁ κ. Μπάνος δὲν θὰ περιορισθῇ εἰς τὴν δωρεὰν αὐτήν.

Μὲ τὴν σημαντικὴν αὐτὴν δωρεάν του ὁ κ. Μπάνος συνέδεσε τὸ ὄνομά του ἐσαεὶ μὲ τὴν Ἀκαδημίαν, τὸ Ἵδρυμα αὐτὸ τῆς ἀσκήσεως τῆς φιλανθρωπίας καὶ κατέκτησεν ἐπίζηλον θέσιν μεταξὺ



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.—12 N.; Greek School 4-6 P.M. daily

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ν μεγάλων δωρητῶν του. Ἡ Ἀ-
δημία θὰ τοῦ εἶναι εὐγνώμων
τὸ διηνεκές.

Εὐχόμεθα καὶ ἄλλοι εὐσεβεῖς ὁ-
γενεῖς, νὰ μιμηθοῦν τὸ παράδει-
α τοῦ λαμπροῦ αὐτοῦ τέκνου
Ἐκκλησίας μας.

Ἡμέρα τῆς Ἀκαδημίας

Ἡ «Ἡμέρα τῆς Ἀκαδημίας» ἐ-
μείωσε καὶ ἐφέτος μεγάλην ἐπι-
ίαν. Τὰ πλεῖστα τῶν Κατηχητι-
ν μας Σχολείων ἀπέστειλαν ἤδη
προϊὸν τοῦ Χριστουγεννιάτικου
ρου τῶν μαθητῶν των πρὸς τὰ
οιτσάκια τῆς Ἀκαδημίας, ἐξα-
λουθοῦν δὲ νὰ καταφθάνουν αἱ
ρεαὶ καὶ τῶν ἄλλων Κατηχητι-
ν μας Σχολείων.

Πολλαὶ τῶν δωρεῶν αὐτῶν συν-
εύονται ἀπὸ συγκινητικὰς ἐπι-
λὰς τῶν μαθητῶν τῶν Κατηχη-
ῶν Σχολείων, ὅπως ἡ κατωτέ-
:

ar Children of St. Basil's,

Soon it will be Christmas and we here at the St. Vasilios Sunday School are all working very hard on our Christmas projects and we are all trying very hard to be good and worthy of the gifts we hope we will be receiving.

At this, the happiest time of the Christian world, our thoughts have turned to you and our hearts go out to you with great love. Our teachers have read us your letter telling of your plans for your Building Fund and we hope our Christmas present to you will help in realizing your dream.

We all pray that you will have a very Merry Christmas and the Happiest of New Years.

With all our love,

CHILDREN OF ST. VASILIOS
SUNDAY SCHOOL
Peabody, Mass.

Ἀξίζουν πραγματικοὶ ἔπαινοι καὶ θερμὰ συγχαρητήρια τόσον εἰς τοὺς ἀξίους τοῦ ὀνόματός των Ἱερατικούς μας Προϊσταμένους καὶ τὰς ἐνθουσιώδεις Κατηχητρίας μας, ὅσον καὶ εἰς τὰ παιδιὰ τῶν Κατηχητικῶν μας Σχολείων μὲ τὰ τόσον εὐγενικὰ καὶ ποτισμένα ἀπὸ τὸ πνεῦμα τῶν Χριστουγέννων αἰσθήματα.

Ἄλλαι Δωρεαὶ

Πολλοὶ ἀπὸ τοὺς εὐγενεῖς καὶ εὐσεβεῖς ὁμογενεῖς μας καὶ ἀρκετὰ τμήματα τῶν λαμπρῶν Ὀργανώσεών μας ἐνεθυμήθησαν κατὰ τὰς ἁγίας ἡμέρας τῶν Χριστουγέννων τὰ κοριτσάκια τῆς Ἀκαδημίας καὶ ἐξεδήλωσαν τὴν ἀγάπην των πρὸς αὐτὰ μὲ ὡραῖα Χριστουγεννιάτικα δῶρα καὶ χρηματικὰς εἰσφοράς. Τοὺς ἀξίζουν θερμὰ συγχαρητήρια καὶ εἰλικρινεῖς εὐχαριστίαι. Μὲ τὰ δῶρά των καὶ τὴν ἀγάπην των ἐχάρισαν ἀπερίγραπτη χαρὰ στὰ κοριτσάκια τῆς Παιδικῆς Στέγης. Τὰ περισσότερα ἀπὸ τὰ δῶρα αὐτὰ διενεμήθησαν εἰς τὰ κοριτσάκια τῆς Ἀκαδημίας κατὰ τὴν ἑορτὴν των τοῦ Χριστουγεννιάτικου Δένδρου, ἡ ὁποία ἦτο μία ἀπὸ τὰς ἐπιτυχεστέρας εἰς τὴν ἱστορίαν τοῦ Ἱδρύματος.

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